

Table of contents

	Page
Preface:	D
The purpose why Allah had created the <i>humans</i> and the <i>Jinn</i>	D1
Seven main sections in this Preface	
1. The genesis and bases for this unique English translation of The Qur'an, the <i>Qur'an being basis for all cases</i>	D2
2. The currently in use English translations of The Qur'an <i>are inaccurate, because they are unfaithful to the integrity of its text</i>	D3
3. Apologizing for the shortcomings of the current translations of The Qur'an	D3
4. <i>Hadeeth</i> must be conveyed <i>verbatim</i> , so The Qur'an deserves <i>same</i> , if not <i>preciser</i> treatment	D3
5. Allah willing, all Qur'an translators are winners	D4
6. Suspending my work and <i>devoting</i> my effort for Qur'an's translation.	D5
7. Four main categories of this work: <i>Preface, Introduction, translation</i> , and a <i>Lexicon</i> of Qur'anic terminology	D5
Introduction:	E
There are 40 main sections in this Introduction	
A. Textual Translation Version	E3
B. Managed Translation Version	E3
1. Newer <i>meaning or application</i> of <i>Hadeeth</i> by <i>Feqh!</i> Also the Supreme Qur'an imparts <i>never perspectives</i> over time	E4
2. Two types of <i>Ayat</i> , <i>Muhkamat</i> (clear, eternally unchanging), and <i>Mutashabehat</i> (allegorical, and change meaning over time)	E5
2A) The <i>Muhkamat</i> (firm and eternally unchanging) <i>Ayat</i>	E5
2B) The <i>Mutashabehat</i> (allegorical) <i>Ayat</i>	E5
2C) The <i>Mutashabehat</i> make up <i>most</i> of the Supreme Qur'an	E5
2D) The <i>Mutashabehat</i> are similar in five different ways	E6
2E) The <i>Mutashabehat</i> are similar in five different ways	E6
3. The <i>Mutashabehat Ayat</i> acquire <i>newer</i> meaning/meanings <i>over time</i>	E6
4. The ultimate aim of translation <i>should be adherence, as close as possible</i> to the <i>full integrity</i> of the translated text	E8
A word of cautionary reminder!	
5. Hurdles impeding <i>translation</i> from the aspect of the <i>Arabic Language</i>	E8
6. Qur'anic diction is <i>beyond replication</i> , in <i>any</i> languages	E8
7. Hurdles that impede translation of The Qur'an from the aspect of the <i>other</i> languages	E9
8. <i>Interpolations are necessary, but to a bare</i> parenthetical minimum!	E10
9. <i>Extrapolations are</i> marginal, for the footnotes only	E10
10. <i>Clearly</i> transliteration <i>is an imperative improvisation</i> to meet <i>Allah's dictation in any translation</i>	E10
11. <i>Clearly</i> textual <i>is not same as</i> literal translation	E10
12. <i>Parallelization with the translated text</i> is paramount, due	

<i>to the enormity of the translated diction or text</i>	E11	
13. <i>When is parallelization kept in form explained in a footnote and parenthetically translated optimally</i>		E12
14. <i>The necessity that seems as a redundancy</i>	E13	
15. <i>The incorruptible Qur'an, the purified Sunnah, their rational corollary, Shre'yah Analogy are the sources of prosperity in this world and salvation in the Hereafter</i>	E14	
16. <i>The implications of the brevity in the Arabic language</i>	E15	
17. <i>The superabundance of synonyms, each uniquely descriptive, makes Arabic rather precise, yet elegant</i>	E15	
18. <i>Translation of the Hadeeth or The Qur'an is rather solemn matter a translator could ever undertake</i>		E15
19. <i>The Islamic vocabulary in English is unfortunately encumbered by unessential lingering appendages</i>		E16
19A. <i>Dictionary definition of the word "verse"</i>	E16	
19B. <i>What is the meaning of the word: "Ayah"?</i>	E16	
19C. <i>An Ayah of the Qur'an and a verse of the Bible</i>	E16	
19D. <i>Also the word "Scripture" is not appropriate for any designation of any part of The Supreme Qur'an</i>	E17	
20. <i>For their religious terms, Muslims should not copy biblical vocabulary</i>	E17	
21. <i>In The Qur'an there are fifty-five characterizations for The Qur'an, none of which uses the word "holy!"</i>	E18	
21A. <i>The Qur'an The Supreme</i>	E18	
21B. <i>The Qur'an The Great</i>	E19	
21C. <i>The Qur'an The Munificent</i>	E19	
21D. <i>The Qur'an The Manifester</i>	E19	
21E. <i>The Qur'an The Judicious</i>	E20	
22. <i>Similarly there are thirty-seven names for Mohammad (SAWS) none employs the word "holy"</i>	E20	
23. <i>The Arabs and their language are honored; they are to spearhead the message and it as the vehicle of The Qur'an</i>	E20	
24. <i>Mind busting linguistic adornments</i>	E21	
25. <i>The Supreme Qur'an surpassed even the loftiest and most splendid poetry, it is unique in a class by itself</i>	E22	
26. <i>The conclusion is: The Supreme Qur'an cannot be the synthesis of the human, singly or collectively</i>	E23	
27. <i>Each challenge is according to the corresponding knowledge and skill of the challenged people</i>	E23	
28. <i>The Qur'anic information is divine, unattainable by man except through Allah's design, permission, and revelation</i>	E23	
29. <i>The Qur'an and the Sunnah, touch on every conceivable</i>		

<i>human endeavor and the universe, directly or indirectly</i>	E24
30. <i>The Qur'an designates the Sunnah to complement it</i>	E24
31. <i>The Qur'an is: either self-evidently true and correct, or ultimately bound to be true and correct by scientific means</i>	E24
32. <i>The Qur'an is consistent, error-free, meant for all locales, ages and peoples; its synthesis is divinely made</i>	E25
33. <i>Most serious is the incorrect translation due to improper use of words, phrases or extrapolations</i>	E26
<i>Example # 1 (incorrect word usage)</i>	E26
<i>Example # 2 (incorrect translation of a phrase, S 3:139)</i>	E28
34. <i>Examples of Qur'anic texts translated to mean more or less same, when in fact they are profoundly different</i>	E30
A. <i>The Qur'an in Arabic</i>	E30
B. <i>The Qur'an in Arabic-tongue</i>	E31
C. <i>The Qur'an by Arabic-rule</i>	E31
D. <i>Last and most paramount is the Sharey'ah imperatives</i>	E32
35. <i>"Qur'an Arabic, (by) Arabic tongue, and (by) Arabic rule;"</i> <i>Meanings and implications are revisited</i>	E32
36. <i>Myriads of Arabic rules get purified, polished, improved, and ordained through the garment of Islam</i>	E33
37. <i>The Arabic language is unique, as it is perfectly: descriptive, connotative, denotative, designative, eloquent and elegant</i>	E34
38. <i>Translating Qur'anic diction or Hadeeth to any other language, the other language must be supplemented by transliteration and superscription of the pronouns and the conjunctive nouns!</i>	E35
39. <i>By the dawn of Islam, the Arabs were miraculously transformed to spearhead Allah-perfected religion for worldwide application</i>	E36
40. <i>Helf al-Fadhol, Alliance for Paternalizing the Aggrieved.....</i>	E36

<u>No.</u>	<u>Name of the <i>Surah</i></u>	<u>Page No.</u>
1.	الفاتحة = The Opener-she ^y	1
2.	البقرة = The Cow	2
3.	آل عمران = Aal'e Omran	57
4.	النساء = The Women	87
5.	المائدة = The Dining Table	121
6.	الأنعام = The Grazing Livestock	144
7.	الأعراف = The Heights	172
8.	الأنفال = The Spoils of War	199
9.	التوبة = The Repentance	212
10.	يونس = Jonah	234
11.	هود = Heber	249
12.	يوسف = Joseph	265
13.	الرعد = The Thunder	280
14.	ابراهيم = Abraham	289
15.	الحجر = The Rock Tract	297
16.	التحل = The bees	304
17.	الإسراء = The Nocturnal Journey	319
18.	الكهف = The Cave	333
19.	مريم = Mary	350
20.	طه = Taha	360
21.	الأنبياء = The Prophets	374
22.	الحج = The Pilgrimage	384
23.	المؤمنون = The Believers	396
24.	النور = The Illumination	407
25.	الفرقان = The Criterion (<i>The Qur'an</i>)	417
26.	الشعراء = The Poets	427
27.	النمل = The Ants	441
28.	القصص = The Narratives	451
29.	العنكبوت = The Spider	463
30.	الروم = The Romans	471
31.	لقمان = Luqman	478
32.	السجدة = Once-She ^y Kowtowing	483
33.	الأحزاب = The Parties	488
34.	سبا = Sheba	498
35.	فاطر = Originator	506
36.	يس = Yaseen	513
37.	الصفافات = The Rankers-she ^{ym}	520
38.	ص = Ssaad	530
39.	الزمر = The Bands	538
40.	غافر = Forgiver	548
41.	فصلت = (<i>Had Been</i>) Expounded	559
42.	الشورى = The Counsel	566
43.	الزخرف = The (<i>Gold/Golden</i>) Adornment	573
44.	الدخان = The Smoke	582
45.	الجاثية = The Kneeling-She ^y	586
46.	الأحقاف = The Winding Sand Duns	591

47.	محمّد = Mohammad	596
48.	الفتح = The He-Opening	601
49.	الحجرات = The Chambers	606
50.	ق = Qaf	609
51.	الذاريات = The winnowers-she ^{ym}	613
52.	الطور = The Mount	617
53.	النجم = The Star	620
54.	القمر = The Moon	625
55.	الرحمن = <i>Ar-Rahman</i>	629
56.	الواقعة = The Doom	633
57.	الحديد = The Iron	638
58.	المجادلة = The Pleader-she ^y	644
59.	الحشر = The Throng	648
60.	الممتحنة = The She-Examiner	653
61.	الصف = The Rank/Row	653
62.	الجمعة = The Friday	656
63.	المنافقون = The Hypocrites	658
64.	التغابن = The Mutual Defrauding	660
65.	الطلاق = The Divorce	663
66.	التحريم = The Banning	665
67.	الملك = The Proprietorship	667
68.	القلم = The Pen	670
69.	الحاقة = The Disposer-She ^y	674
70.	المعارج = The Ascending Stairways	677
71.	نوح = Noah	680
72.	الجن = The Jinn	683
73.	المزمل = <i>Al-Muzammil</i> (The He Who Enshrouded himself)	685
74.	المدثر = <i>Al-Muddathir</i> (The He-Who-cloaked-himself)	687
75.	القيامة = The Resurrection/Doom	691
76.	الدهر = The Time	693
77.	المرسلات = The Sent-Emissaries-she ^{ym}	697
78.	النباء = The piece-of-significant-and-availing -news	700
79.	النازعات = The Wresters-she ^{ym}	702
80.	عبس = Frowned	704
81.	التكوير = The conglobating	707
82.	الإنفطار = The Fissuring	710
83.	المطففون = The Defrauders	711
84.	الإنشقاق = The Tearing	713
85.	البروج = The Zodiacs	715
86.	الطارق = The Morning Star/The Night Visitant	716
87.	الأعلى = The Highest	717
88.	الغاشية = The Coverer-she ^y	718
89.	الفجر = The Early Dawn	719
90.	البلد = The Township/City	720

91.	الشَّمْس = The Sun	721
92.	الليل = The Night	722
93.	الضحى = The Early Noon	724
94.	الشرح = The Chest-Opening	724
95.	التَّين = The Figs	725
96.	العلق = The Blood-Clot	725
97.	القدر = The Fate's-Night	726
98.	البينة = The Evidence-she ^y	727
99.	الزَّلْزَلَة = The Earth-Quake	728
100.	العاديّات = The She-Coursers	729
101.	القارعة = The She-Knocker	729
102.	التَّكَاثُر = The Amassing	730
103.	العصر = The <i>Asr</i> -Prayer/Epochal Time	731
104.	الهَمْزَة = The Customarily-Subtle-Slanderer	731
105.	الفيل = The Elephant	732
106.	قريش = Quraysh	732
107.	الماعون = <i>Any thing of use or benefit</i>	732
108.	الكوثر = The Multitudinous	733
109.	الكافرون = The Disbelievers	733
110.	النَّصر = The Victory	733
111.	المسد = <i>Al-Masad</i>	734
112.	الإخلاص = The Uniqueness <i>Surah</i>	734
113.	الفلق = The Daybreak	735
114.	النَّاس = The People	735

المراجع

العربية

(المصحف الشريف برواية حفص)

المصحف للنشر المكتبي، الإصدار ١,٠

(version1.0)

القواميس و المعاجم

١. لسان العرب لـ ابن منظور، دار صادر، بيروت
٢. تاج الروس من جواهر القاموس، للإمام محب الدين أبي فيض السيد محمد مرتضى الحسيني الواسطي الزبيدي الحنفي، دراسة و تحقيق علي شيري، دار الفكر للطباعة و النشر و التوزيع ١٩٩٤م - ١٤١٤ هـ
٣. مفردات الفاظ القرآن ، للعلامة الراغب الإصفهاني، تحقيق صفوان عدنان داوودي، دار العلم، دمشق، الدار الشامية، بيروت.
٤. مغني اللبيب عن كتب الأعراب لإمام ابن هشام الأنصاري "٧٦١هـ"، تحقيق محمد محيي الدين عبد المجيد، المكتبة العصرية، صيدا-بيروت.
٥. بصائر ذوي التمييز في لطائف الكتاب العزيز، تأليف مجد الدين محمد بن يعقوب الفيروزبادي، المتوفى ٨١٧هـ.
٦. الهادي الى لغة العرب، حسن سعيد الكرمي، دار لبنان للطباعة و النشر، ١٤١١هـ-١٩٩١م.
٧. معجم التراكيب و العبارات الإصطلاحية العربية، القديم منها و الحديث، لـ أحمد أبو سعد، دار العلم للملايين، ١٩٨٧م.
٨. كتاب العين، لأبي عبد الرحمن الخليل بن أحمد الفراهيدي، ١٠٠ - ١٧٥هـ، دار إحياء التراث العربي، بيروت- لبنان.
٩. محيط المحيط، قاموس مطول للغة العربية، المعلم بطرس البستاني، مكتبة لبنان، ١٩٤٤ - ١٩٧٩
١٠. المعجم المفصل في اللغة و الأدب، تأليف د\ميشال عاصي و د\ إميل بديع يعقوب، دار العلم للملايين، ١٩٨٧.
١١. معجم المصطلحات و التراكيب و الأمثال المتداولة، د\ محمد حسن عقيل موسى الشريف، دار الأندلس الخضراء للنشر و التوزيع، جدة- المملكة العربية السعودية، ١٤١٩هـ - ١٩٩٩م.
١٢. الفروق اللغوية، للإمام الأديب اللغوي أبي هلال العسكري، ضبطه و جمعه حسام الدين القدسي، دار الكتب العلمية، بيروت- لبنان، ١٤٠١هـ - ١٩٨١م.
١٣. معاني القرآن لـ الأخفش، دراسة و تحقيق د\عبد الأمير محمد أمين الورد، عالم الكتب، بيروت ١٤٠٥ هـ - ١٩٨٥م.
١٤. فقه اللغة و أسرار العربية لـ أبي منصور عبد الملك بن محمد بن اسماعيل الثعالبي، ضبط و تعليق د\ ياسين الأيوبي المكتبة العصرية، صيدا-بيروت.
١٥. تذكرة الأريب في تفسير الغريب للأمام أبي الفرج ابن الجوزي. مكتبة التعاون الرياض، الطبعة الأولى ١٤٠٧هـ - ١٩٨٦م.
١٦. كتاب اللغات في القرآن تحقيق و نشر صلاح الدين المنجد، القاهرة ١٣٦٥هـ - ١٩٤٦م.

القواميس العربية الإنكليزية

1. مَدُّ القاموس By Edward William Lane

السعودية، 2. قاموس الفاظ القرآن الكريم، "عربي-إنجليزي"، د\ عبد الله عباس الندوي، دار الشروق، جدة- المملكة العربية السعودية، ١٤٠٣هـ - ١٩٨٩م

3. معجم اللغة العربية المعاصرة، وضع ج. ميلتون كوان، مكتبة لبنان-بيروت مكتونالد وايفانس ليمتد-لندن المورد، قاموس عربي- إنكليزي، د\ روجي البعلبكي دار العلم للملايين، بيروت-لبنان، ١٩٩٩م

4. سلك البيان في مناقب القرآن، Bliss St. Beirut Lebanon Bookstore John Penrice

كتب التفسير

١. الجامع لأحكام القرآن، لأبي عبد الله محمد بن أحمد الأنصاري القرطبي، المكتبة التجارية، مصطفى أحمد الباز، ١٤١٥هـ - ١٩٩٥م.
٢. جامع البيان عن تأويل القرآن، المعروف بـ تفسير الطبري، تأليف الإمام الكبير و المحدث الشهير، الإمام أبي جعفر محمد بن جرير الطبري، ضبط و تعليق محمود شاكر الحرساني، تصحيح علي عاشور، دار إحياء التراث العربي، بيروت-لبنان، ١٤٢١هـ - ٢٠٠١م.
٣. الكشاف، عن حقائق التنزيل و عيون الأقاويل في وجوه التأويل، لـ أبي القاسم محمود بن عمر الزمخشري الخوارزمي، (٤٦٧هـ - ٥٣٨هـ).

٤. تفسير ابن كثير، للإمام الحافظ عماد الدين أبي الفداء إسماعيل بن كثير القرشي الدمشقي، المتوفى سنة ٧٧٤هـ، دار الأندلس للطباعة و النشر و التوزيع، بيروت- لبنان، ١٤٠٤هـ- ١٩٨٤م.
٥. روح المعاني في تفسير القرآن العظيم و السبع المثاني، للعلامة أبي الفضل شهاب الدين السيّد محمود الألوسي البغدادي، المتوفى سنة ١٢٧هـ. المكتبة التجارية، مصطفى أحمد الباز، ١٤١٤هـ- ١٩٩٤م.
٦. تفسير الفخر الرازي، المشتهر بالتفسير الكبير و مفاتيح الغيب، للإمام محمد الرّازي فخر الدين ابن العلامة ضياء الدين عمر، دار الفكر للطباعة و النشر و التوزيع، الطبعة الثالثة ١٤٠٥هـ - ١٩٨٥م.
٧. فتح القدير، تأليف محمد بن علي بن محمد الشوكاني، المتوفى سنة ١٢٥٠هـ، دار المغني للنشر و التوزيع، مؤسسة الرّيان للطباعة و النشر، ١٤١٨هـ - ١٩٩٧م.
٨. تفسير البيضاوي، المسمّى أنوار التنزيل و أسرار التأويل، تأليف القاضي ناصر الدين أبي سعيد عبد الله ابن عمر بن محمد الشيرازي البيضاوي، المتوفى سنة ٧٩١هـ.
٩. الدرّ المصون في علوم الكتاب المكنون، تأليف أحمد بن يوسف المعروف بـ السّمين الحلبي، المتوفى سنة ٧٥٦هـ.
١٠. الإتقان في علوم القرآن، تأليف شيخ الإسلام جلال الدين عبد الحمن السيوطي الشافعي، المتوفى سنة ٩١١هـ.

كتب الحديث

١. موسوعة الحديث الشّريف، الكتب الستة، بإشراف و مراجعة فضيلة الشيخ: صالح بن عبد العزيز بن محمد بن إبراهيم آل الشيخ، دار السلام للنشر و التوزيع، الطبعة الثالثة: محرّم ١٤٢١هـ = أبريل ٢٠٠٠م.

معاجم قرآنية أخرى

١. المعجم المفهرس لألفاظ القرآن الكريم، و ضعه محمد فؤاد عبد الباقي، دار الفكر للطباعة و النشر و التوزيع، بيروت-لبنان.
٢. معجم الأدوات و الضّمائر في القرآن الكريم، وضعه د\ إسماعيل أحمد عمّارة و د\ عبد الحميد مصطفى السيّد، مؤسسة الرسالة، بيروت-لبنان، ١٤٠٧هـ - ١٩٨٦م.
٣. إعراب القرآن و صرفه و بيانه، مع فوائد نحوية هامة، تصنيف محمود صافي، بإشراف اللجنة العلمية بدار الرّشيد، دار الرّشيد، دمشق-بيروت، مؤسسة الإيمان، بيروت-لبنان.
٤. الفريد في إعراب القرآن، حسين بن أبي العزّ الهمداني، دار الثقافة المصرية-القاهرة، ١٤١١هـ- د\ محي الدين مستور و مصطفى سعيد، مؤسسة الرسالة، الرياض، نزّهة المتقين؛ شرح رياض الصالحين 5

القواميس الإنكليزية العربية

١. المغني الأكبر، حسن سعيد الكرّمي، مكتبة لبنان، ١٩٩٥م.
٢. المورد، قاموس إنكليزي-عربي، منير البعلبكي دار العلم للملايين، بيروت-لبنان، ١٩٩١م.
٣. العريف، معجم في مصطلحات النحو العربي، عربي-إنكليزي/إنكليزي-عربي، جمعه المستشرق بيير كاكيا، استاذ في جامعة أدنبرة، مكتبة لبنان، بيروت، لونجمان- لندن، ١٩٧٣.

English-English references

١. Merriam-Webster Unabridged Dictionary, 1986.
٢. The American Heritage Talking Dictionary, third Edition, on a CD. 1992.
٣. The Synonym Finder, by J.I. Rodale, 1978 by Rodale Press, Inc.

Lexicon
For
Textual* Translation
Of
The Qur'an The Supreme

By
Abdulaziz F. AlMubarak

* Textual is *neither replicative nor literal* but *conforming to the text*.. See Sections 6A and 10 of the *Introduction* to this *Translation*, which is *original, to date unmatched, and closest to the text of The Qur'an*; and *praise is for Allah, Lord of the worlds*.



By Allah's name, *Ar-Rahman*, The multitudinous mercy Giver.

Clarifying Commentary Regarding

The Right= “الحق” and The True= The Truth “الصحيح/الصدق.”

In the English literature about Islam, Qur'an as well as Messenger and Prophet Mohammad (SAWS) there is a predominance of *misconstrued* words, such as:

- A. “*Holy*,” describing *The Qur'an* or *Mohammad* (SAWS).
- B. “*Verse*,” to means an *Ayat*, i.e. a statement from The Qur'an.
- C. “*The Truth*,” to mean “*The Right*,” in almost all aspects of the word “right.”

In the *Lexicon* attached to this *Translation* as well as in the *Introduction* to this *Translation* of The Qur'an, we discussed (A) and (B) above at some length, *conclusively invalidating* their usages as intended in the English literature, *vis-à-vis* Islam and Islamic references and *simultaneously providing much better alternatives* for each word in reference. However, (C) “*The Truth*” to mean “*The Right*,” almost in all aspects of the word “right,” remains to receive adequate treatment, which we shall address hereby.

To begin with, let us take the *dictionary* definition of the word “*truth*.” The *American Heritage Dictionary* gives the following definition:

A.1. Truth is: “conformity to fact or actuality. **2.** A statement proven to be or accepted as true. **3.** Sincerity; integrity. **4.** Fidelity to an original or a standard. **5.** Reality; actuality. **6. Truth.** *Christian Science*. God.”

The last sense (*Truth for God*), is based on a *biblical* understanding of OT and NT. (a) The **OT** bears an *Hebraic* sense of “god,” *not* with capital “G,” to mean, according to *Mercer Dictionary of the Bible*: firm, solid, binding, certain, unchanging, faithful, and trustworthy. It goes on to say: Thus, truth is foremost an attribute of God which emphasizes divine steadfastness and constancy.”

(b) The **NT** bears an *Hellenistic* (Greek) use of the term (truth) “not as a relational term about God, the covenant, or the commandments, but as an *abstract* term which signifies *factual information* about a real state of affairs.”

It must be pointed out that any *historical fact* based on the Bible is really and truly *problematic*, as it cannot be *authenticated*, as any factual scholar would readily testify. The forty-four ascribed “author” of the Bible cannot be *verified*, with sole exception of *Paul*, who never saw Jesus, yet he is the *founder of Christianity*, which he established many *decades* after Jesus was no longer among the people. That is why Jesus *never* heard of his name as “*Jesus*” or his title as “*Christ*” or the religion “*Christianity*” *per se*. For more elaborate discussion of these matters/terms the reader is referred to the *Introduction* of the book *The Future World Order*, authored by this translator.

Thus, the *central* and *most conspicuous concept* about the noun “*true*” or “*truth*” is that it means: *conformity* or *correspondence to reality* or *some set standard*.

With respect to the definition of the word “*right*,” the story is *rather long*. So we shall *summarize* the *central* and *most conspicuous* concept regarding “*right*.” The *American Heritage Dictionary* gives the following definition:

As a **noun**: *right*, that which is: *just, morally good, legal, proper, or fitting*.

In **Arabic** when prefixed with the article “the” becoming “**The Right**” then it is one of Allah's great names.

As **adjective**: *right*, (1) with or conformable to justice, law, or morality, in accordance with fact, reason, or truth. (2) Most favorable, desirable, or convenient. (3) In or into a satisfactory state or condition.

As an **adverb**: *right*, (1) toward or on the right. (2) In a straight line. Directly. (3) In the proper or desired manner. **4.** Exactly. **5.** Immediately. **6.** Completely. **7.** According to law, morality, or justice. **8.** Accurately. **9.** *Chiefly Southern U.S.* Considerably. **10.** Used as an intensive: *kept right on going*. **11.** Used in titles: *The Right Reverend Jane Smith*.

As a **verb**: *right, righted, righting, and rights*. --tr. **1.** To put in or restore to an upright or proper position. **2.** To put in order or set right. **3.** To make reparation or amends for *intr.* To regain an upright or proper position.

Of most paramount is the **noun** aspect of the word “*right*,” i.e. that which is *just, morally good, legal, proper, or fitting*.

The Merriam-Webster's Unabridged Dictionary defines “**right**” as: an ethical or moral quality that constitutes the ideal of moral propriety and involves various attributes.

Thus, **Right** is *absolutely constant*, i.e. unchanging and unchangeable; it is *absolutely perfect all-around*, i.e. from all aspects, not least among them rationally, morally, and legally; it is *absolutely acceptable by all*, i.e. except the *stubborn* who is *groundless* to begin with.

On the other hand, *True* or *Truth* is *changeable*, as its *criteria of set standard* could *change*, and could be “*wrong*” or *incorrect* or “*immoral*.” Let us assume that Mr. A is a homosexual. So for us to say Mr. A is homosexual is true, but to the overwhelming majority of the human race Mr. A is *wrong*, and *immoral*.

Therefore, “*right*,” and “*true*” = “*truth*,” all as *nouns*, are *not exactly synonymous*.

Four distinct dictions in The Qur'an

Allah willing, this *Lexicon* is intended to help the reader of The Qur'an to better understand some words, or expressions stated therein but without English equivalent *per se*. So, included in this *Lexicon* are the words that are considered to be “out of the ordinary” or were *transliterated* in the body of the textual translation of The Qur'an. The Arabic words, the words of The Qur'an, is *root-based* and is *rationally derivative*, thus it is *encyclopedic* and has the *largest word roots* as compared to all other languages. Therefore, a word can be *conjugated* to *derive* and *make a huge supply of useful words*. The words of the Arabic language are *unique* in myriads of ways, among them:

It is highly *succinct yet flowery*,

(1) It is very *descriptive yet laconic*.

(2) It is rather *connotative and denotative*, i.e. remarkably *designative and figurative*,

(3) It is singularly *eloquent and elegant*.

(4) It has “*paradoxical*” terms, i.e. a *single word* carries a *specific meaning and its exact opposite*. The way to know which meaning applies is the *contexts*.

(5) Arabic language, as the language of The Qur'an, supplies *suitable words* for the *Share'yah Law*. Hence, words potentially could carry *four distinct meanings*: (1) a *linguistic meaning*, (2) an *Arabic tongue expression meaning*, i.e. two words combined giving rise to a meaning which is *not* either of the component-words, e.g.: “for Allah's Face,” means for the “*pleasure of Allah*,” (3) a *jurisdictional meaning*, i.e. that which is *based on or derived from the Share'yah Law*, e.g.: Prayer = “*الصلاة*” or prayer = “*دعاء*,” and (4) a meaning according to “*Arabic rule*,” understanding of which (i.e. “*Arabic rule*”) requires a *bit of elaboration*, an *elaboration* described in the General Reminder next.

General Reminder

Arabic diction *explicitly* addresses the *masculine* and *implicitly* includes the *feminine*, except where *necessary*.

At the outset, it is relevant to point out that a reader of the Arabic diction *must constantly bear in mind* that generally speaking an Arabic diction addresses the *male gender*, with the *female gender* being *implicitly included*, except where *necessary* then the *feminine gender* gets addressed *explicitly*. There are *rational and moral reasons* for such a treatment of the genders. Among, *and not by means all*, such reasons are:

1. The Arabic *cultural values*, by and large, considered the female as *highly valued gem*, which *must be concealed and safeguarded*. That is because the female is: the *mother*, the *sister*, the *wife*, the *daughter*, the *aunt*, the *relative*, the absolutely *indispensable* member of society for its very existence. However, there was *pre-Islamic* anomaly among some Arabian tribes that saw fit to *bury their female newborn/ daughter alive*. Obviously Islam condemns such loathsome practice in the strongest of terms.

2. The *male* in the Arabic *culture* is *charged with the responsibility of providing for and safeguarding of* the female in *all aspects* of her life, as she bears his *honor*, so the slightest chafing of it could mean serious consequences.

3. The *female* is the bearer of the *genealogical family repute and honor*. It is the *most essential element* in the life of an Arab to keep such an element *pure and highly esteemed*.

4. Islam imparted to the Arabic *cultural values improvements and loftiness, polish and substance* the result of which *vis-à-vis* the female putting her into a special category of *higher respect and guardianship*. Briefly consider the following two examples:

A. The Qur'an says: “For them^y (of rights) like what (is) on them^y (of duties). (S 2: 228). The Qur'an also says: “He, Who created you^z of a single self^w and He created of her, her spouse (*wife*) to quiet [he] to her.” (S 7: 189). The Qur'an contains multiple *Ayat* that elucidate the *dignity, generous hospitality, and honor* that *must be accorded and extended to the female* in a proper Islamic society.

Allah's Messenger, on him the prayer and peace, says:

a) Be gentle to the “*glass-bottles*,” in reference to the *females*.

b) The *best* of you is he who is *best to his family (wife)*.

c) The *Paradise* is under the *mothers' feet*.

5. Based on any cursory reading of history and social sciences books, and *contrasting* the above with how the female was treated by various cultures throughout the world in the human history, *amazing*, indeed *shameful*, picture emerges. For example:

A. the *ancient Greeks* kept the female *secluded in the home* and used her like a *slave* for housekeeping. They *sold and bought* her like a *commodity*. She never had any “*right*,” not even to inherit. When the Spartans were engaged in wars and their men had to be away, the women were allowed to enjoy some degree of freedom to “*go out*” and manage the household affairs. For that the Greek philosopher Aristotle, tutor of Alexander the great, *faulted and shamed* the Spartans and ascribed their *defeat* for allowing their women the freedom they enjoyed in that society. At the zenith of that culture the females commingled with the males and she was degraded and demeaned and became instrumental for *fornication and adultery openly and unabashedly*. So much so that brothel houses were centers for politics, art, and literature. Eventually

they began to make sculptures of naked men and women as a form of art, and homosexuality became prevalent deserving sculpture works.

- B. with respect to the *Romans*, the female did not fare any better. Not only she was *bought* and *sold* like a *commodity*, with no “rights” of any kind but she *was married to anyone by her father or guardian despite her open objection*, or she was *killed* for disobedience.
- C. with respect to *Hammurabi*, King of Babylon (1792-1750?) B.C, first codifier of human laws codifying the laws of Mesopotamia and Sumeria. His Laws considered the female as the *cattle* or *sheep*.
- D. other nations such China or India and others the female was treated just as bad if not worst. In India at some stages if her husband dies she was *cremated alive* with him.
- E. the *Jews* considered the daughter in the rank of a *made*. And her father has the right to *sell* her. They consider the *female* a “*curse*” as *she is the one who caused Adam to sin* and thus be *banished from Paradise*.
- F. the *Christians* considered the females the “*entry of Satan to the human self, destructive to the divine Laws, disfiguring to the image of God, the man*, according to Saint Tertullian (160-230). He is a Carthaginian theologian who converted to Christianity (c. 193), broke with the Catholic Church (c. 207), and formed his own schismatic sect. His writings greatly influenced Western theology.
- G the *French* in 586 AD called for a conference to discuss whether or not the *female* is a *human*? Finally they decided: yes she is a human *only to serve the male*.
- H. the *English* Law until 1805 was allowing the *male to sell his wife* for a *predetermined price of six pence*. And in 1931 a man sold his wife for *five hundred pounds*. The court *sentenced the husband for ten months in prison*.
- I. in *Italy* in 1961 a man *sold his wife to another on installments*. When the buyer decided not to pay the due installment, the *seller killed the buyer*.

Therefore, when an *objective* and a *fair minded* person looks at how the women were treated by various societies throughout history, and except for an unforgivable and a heinous criminal act by a few tribes of the ancient Arabs, the Arabs were the kinder and fairer treaters of women. And by the dawn of Islam, Allah revealed and approved *complete religion* for the entire humanity, her status was *elevated much higher*, as above described. Unfortunately present day Muslims are *not* sufficiently good Muslim to reflect the true spirit and practice of Islam in *all* its aspects, let alone how the woman is treated in various Islamic societies.

Clearly modern “Western Civilization” certainly is *not* fairing much better than other societies, *real Islamic societies excepted* in the history of mankind.

So after this General Reminder, here are the *four main categories of dictions* found in The Qur’an:

A. *Arabic diction.*

إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا
“Verily We made it^x Arabic Qur’an,” (S 43:3)

B. *Arabic tongue diction (i.e. Arabic tongue expression).*

وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ
“And this (*is an*) Arabic tongue, manifest.” (S 16:103)

C. *Arabic rule diction (i.e. linguistic Arabic rules and other rules apply to it).*

وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا
“And like *tha’leka* (*be-that-afar-it, that*) We descended it^x (*by*) Arabic-rule.” (S 13:37)

- D.** *Sharey’ah* designated diction. وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا
“And whatever the Messenger gave you, ^z so you^z take it;^x and whatever [*be*] forbade you^z off it^x so you^z cease (*doing it*).” (S 59:7)

On top of all the aforementioned, a crucial and decisive factor must always be before our eyes and minds, and it is the fact that The Messenger (SAWS) said:

- E.** I was given The *Qur’an and its like* with it^x. This is *indispensable* part of the *Sunnah*, without which the Muslims would not know how to perform the *most basic requirement* of their religion, the Prayer ritual, let alone others.

Given all the aforementioned, any translator from Arabic to *any other* language will encounter *monumental scarcity of corresponding words* in the other languages. Therefore, being aware of such a problem in advance, anticipating *transliteration* will be *inevitable* with *parenthetical explanation of what is involved* as it is the next best choice.

May Allah aright-guide us to His Right Path and bestow His Grace on our work and on us, show us the best way to choose the best, i.e. most right and correct words or expressions, discerning the *unique shades* of meanings for any specific word and its multiple sister-words, *not* really its *synonyms per se*, as in *The Qur’an* (this translator believes) *there are no synonyms per se*, but words that *share* meanings but each depicts a *specific*

angle the other does not. That includes the *voluminous prepositional* letters, and their *very precise connotative* and *denotative* meanings; and last but not least: “*the Arabic tongue expression*,” and their meanings.

However, before we proceed with the various *entries* for this *Lexicon* let us list the various “*Mugatta’at*,” i.e. the *abbreviations/codes/symbols* one, or combination, of which commence *twenty-nine Surahs* of The Qur’an. Here they are:

- a. آ = six (6) times: *Alif Lam Meem*. It occurs in six *Surahs*, (S 2:1), (S 3:1), (S 29:1), (S 30:1), (S 31:1), and (S 32:1).
- b. المص = one time (1): (S 7:1).
- c. ألر = five times (5): (S 10:1), (S 11:1), (S 12: 1), (S 14:1), (S15:1).
- d. المر = one time (1): (S 13:1).
- e. كيعص = one time (1): (S 19:1).
- f. طه = one time (1): (S 20:1).
- g. طسم = two times (2): (S 26:1) and (S 28:1).
- h. طس = one time (1): (S 27:1).
- i. يس = one time (1): (S 36:1).
- j. ص = one time (1): (S 38:1).
- k. حم = Six times (6): (S 40:1), (S 41:1), (S 43:1), (S 44:1), (S 45:1), (S 46:1).
- l. حم عسق = one time (1): (S 42:1).
- m. ق = one time (1): (S 50:1).
- n. ن = one time (1): (S 68:1).

There are so many *presumptive/conjectural* explanations regarding those “*Mugatta’at*,” i.e. *abbreviations/codes/symbols*, but at the final analysis Allah and only Allah knows their meanings and significance, until such time if and when Allah decipher them, one way or another, they remains as they are.

<i>Aam</i>	عام	he Arabic word “عام” = year, but with some difference. In English there is only one word to mean عام and سنة. In Arabic there is “عام,” “حول,” “حجة,” and “سنة” each with a <i>difference</i> . So “عام” is in reference to a <i>year with a specific significant event in it</i> , beginning <i>any day</i> within the year; whereas “سنة” is a <i>year with reference to a beginning of a specific month and an ending by a specific month every time all the time</i> . As to “حول”= <i>anniversary of any special event</i> ; and “حجة,” = <i>lunar-year</i> . Although generally all are <i>loosely used synonymously or interchangeably</i> . See الفروق اللغوية، لأبي هلال العسكري.
<i>Abd= slave</i>	عبد	<p>Slavery to Allah means freedom from all others.</p> <p>The dictionary definition of <i>slavery</i> is a condition or a state of one being bound in <i>servitude</i> for or being the <i>property</i> of a slaveholder—i.e. the slave is an <i>object of ownership</i> by another person (his master). In other words, the total potential and real derivable benefits of the slave <i>belong to the owner of the enslaved</i>. And the slave himself receives <i>little</i>, if any, benefits from his personal endeavors. Hence, slavery is <i>morally wrong</i>, and is <i>detestable by the slave and most all others who do not benefit from it</i>. Hence, <i>slavery is an unacceptable and outrageous affront to human dignity</i>. But what if we were to <i>reverse</i> the situation, in such a way that the “slave” would receive <i>all</i> the potential and real derivable benefits of “<i>his own works</i>”? What if the slave in return for his good conduct receives from the owner anything that he asks for, and receives it bountifully (plentifully time and again)? In other words, if one is a “<i>slave</i>” of <i>Allah</i>, his Creator and Owner, one is therefore <i>automatically free from bondage/servitude of all others</i>? Would not such a state of affairs be <i>an honor and a glory in itself</i>? Thus, if “<i>slavery</i>” was to be <i>so-reversed</i> would not <i>every-one</i> love to be: (1) a “<i>slave</i>” to such an owner, meaning <i>no one could own him/her</i>; and (2) <i>one</i> endeavoring to achieve the mark of “good conduct”? In fact, in this <i>reversed</i> case, the denotation and connotation of “<i>slavery</i>” will change to its <i>exact opposite</i>. In Islam this <i>reversed</i> case applies one hundred percent with respect to the relationship between <i>any</i> individual and Allah. For <i>every</i> Muslim (and for that matter every creature) is in fact a <i>slave</i> of Allah since <i>every creature belongs to</i> (owned by) Allah, whether the creature likes it or not. This means <i>every</i> Muslim is 100% accountable to <i>none but Allah alone</i>. And that Muslims could and should receive no</p>

		command from <i>any-one but Allah, through His Messenger and Prophet, all according to the Book of Allah, The Qur'an</i> . It is from such a perspective that Mohammad (SAWS) is referred to in The Qur'an as " <i>His slave</i> ." But most, if not all, translators of "the meanings of The Qur'an" use the word " <i>servant</i> " instead of the word " <i>slave</i> " used in The Qur'an. Such translators do so (they must be thinking to be) in deference (courtesy)—i.e. "better manners and sensibilities" to the readers of other languages. Unfortunately, those translators <i>miss the point which is at the heart of the deeper implications and intentions</i> of The Qur'an. For Allah could have used the word " <i>servant</i> " instead of " <i>slave</i> ," if that was His intention. There are many examples where The Qur'an uses the word " <i>slave</i> ," such as in the first marvel of <i>Surat Al-Esra</i> , (<i>Ssurah</i> 17:1). This is, for example, the reason that many Muslims' names are denoted by <i>two-words</i> as <i>first name</i> . The first of the two-words is the word " <i>Abdu</i> ," meaning, " <i>slave of</i> " while the second word is either the word Allah or any other of the various most beautiful <i>attributive names</i> of Allah, e.g. the Muslim's first name Abdu-Allah.
An'ama	أنعم	word "أنعم" denotes <i>five distinct</i> ideas: (1) said: <i>yes</i> , (2) <i>perfected the deed</i> (being done), (3) did the <i>most desirable and delighting boon</i> , (4) was <i>bounteous in giving</i> , and (5) <i>granted</i> . There is <i>no</i> English word to express all the various ideas denoted by "أنعم." So, the best approximation is to say: <i>granted perfectly and bounteously what is most desirable and delighting</i> .
Aya'ton, Aya'tan, Aya'ten, (plural: Aya'ton, Aya'tan, Aya'ten) all are grammatical inflections		<p>This word has <i>five distinct</i> meanings, three of which <i>share</i> with the others the common features of a <i>marvel</i>—i.e. (A) of evoking <i>great surprise</i>, (B) <i>attained admiration</i>, and (C) <i>marked wonderment</i>. (D) The fourth meaning is the fact that <i>eventually (in due course of time)</i> the <i>Ayat</i> will <i>empirically be shown to be true and correct</i>, for <i>each generation what it is appropriate</i> to it. Thus, the word "<i>Ayah</i>" could stand for:</p> <p>A <i>miracle</i>, i.e. an event that appears inexplicable by the laws of nature, and so it is held to be <i>supernatural</i> in origin or an act of God, see <i>The American Heritage Dictionary</i>.</p> <p>Denoting a <i>cosmic</i> meaning—describing any Allah-made <i>natural phenomenon</i>, such as the sun, the moon, the heavens, the plants, the winds, the oceans, the seas etc.</p> <p>Signifying Allah-messenger's <i>sign</i> as a <i>proof</i> that Allah has <i>sent him</i> and <i>empowered him</i> with <i>that sign-as-proof</i> for his validation.</p> <p>Designating a <i>statement in The Qur'an</i>. The Qur'an speaks of Allah's <i>Criterion of prescriptions or proscriptions</i>, i.e. <i>Allah's commands and forbiddances</i>, for the human to know and act accordingly, on a <i>voluntary</i> basis.</p> <p>Designating a <i>statement in The Qur'an</i> that will prove to be absolutely true and correct in due course of time.</p> <p>Therefore, we shall refer to the "<i>Ayah</i>" (plural "<i>Ayat</i>") as meaning <i>marvel(s)</i>. The "<i>Ayah</i>" of The Qur'an could be a single <i>letter</i>, a <i>word</i>, a <i>phrase</i>, or a <i>whole statement</i> or more succinctly a <i>subdivision of The Qur'an</i>, as the Division of The Qur'an is the <i>Surah</i>.</p>
2) Ayah of the Qur'an versus verse of the Bible.		<p>dictionary definition of the word "<i>verse</i>" is:</p> <p>A single metrical line in a poetic composition;</p> <p>Metrical or rhymed composition as distinct from prose, poetry;</p> <p>The art or work of a poet;</p> <p>One of the numbered subdivisions of a chapter in the Bible."</p> <p>Therefore, it is obvious that the word "<i>verse</i>" does <i>not</i> in any way, form or shape, apply to the <i>Ayah</i> of The Qur'an. Unfortunately, a great many (if not most) English speaking Muslims when referring to a Qur'anic <i>Ayah</i> they tend to refer to it as "<i>verse</i>" of The Qur'an. Such English speaking Muslims know (or should) that Allah very clearly says about Mohammad (SAWS) and The Qur'an in The Qur'an:</p>

		<p>and We neither taught him poetry; nor it^x (is) meet for him. Not he/it^{x1} except a <i>Thekron</i> (Message, exhortation)"(S 36:69)</p> <p>another <i>Ayah</i>, Allah clearly says:</p> <p>and it^x (is) not the say of a poet"(S 69:41)</p> <p>Therefore, the use of the word “verse” describing an <i>Ayah</i> of The Qur'an is <i>not</i> only unfortunate but actually out right <i>inappropriate</i>, if not totally <i>wrong</i>.</p> <p>Similarly the use of the word “Scripture” to mean The Qur'an, is just as <i>bad</i>, if <i>not worst</i> than the use of “verse” as stated above. That is because the word “Scripture” (with capital ‘S’) is described in the dictionary as: [“The sacred writings of the <i>Bible</i>.” (Emphasis is added). Also called “Holy Scriptures.”] Clearly the writing of the <i>entire Bible</i> is totally <i>unauthenticated</i>, as it cannot be <i>authenticated</i>; as it is one of the most <i>unreliable</i> (source of good <i>historical</i> or <i>scientific</i> information, by emphasis of Christian scholars themselves. That is because mostly <i>unknown</i> people wrote the Bible at <i>unknown</i> times, to <i>unknown</i> audiences. Hence, The Qur'an is <i>not</i></p> <p>ripture.” The Qur'an is The Qur'an, <i>in class by itself</i>.</p> <p>In this respect, it is relevant to ask: why should Muslims <i>imitate</i> the language of reference to the Bible when referring to The Qur'an? Words such as “<i>holy</i>,” “<i>verse</i>,” “<i>Scripture</i>” are totally <i>inappropriate</i>, if not <i>wrong</i>, to use with respect to The Qur'an.</p>
Aad	عاد	is a name of an <i>ancient Arab tribe</i> of <i>prodigal stature</i> that took <i>its name from its leader's name</i> .
Akhdha	أخذ	word “ <i>Akhdha</i> ”=“took” in Arabic has <i>twenty-five different meanings</i> . Among such meanings is: <i>establishing</i> or <i>instituting</i> a covenant.
aakhatha	آخذ	word “آخذ” is <i>rooted</i> in the verb “أخذ” is ثلاثي-root which means <i>took</i> , the opposite of <i>gave</i> . Said the Arabic linguist (see اللتاج) originally the word “أخذ” meant “ <i>conquered</i> ” or “ <i>conquered and eradicated</i> ,” but eventually the word was <i>settled</i> to mean “ <i>punished</i> ” by way of <i>conquering without eradication</i> . However, in terms of the <i>infinite noun</i> for the word “مواخضة” there is <i>obvious mutuality</i> . Also, in a <i>strict sense</i> even “آخذ” indicates this mutuality in the sense that when the <i>wronger</i> or the <i>errorist</i> despite his/her will is “ <i>held to account for his/ her violation(s)</i> ,” at this stage of <i>questioning</i> where <i>answering</i> is <i>demande</i> d, there is mutuality. But at the end the wronger or the errorist <i>will stand to be punished</i> , so at this point there is no mutuality <i>per se</i> , except in the sense that he/she now <i>received punishment</i> for what was <i>committed and previously enjoyed</i> . Thus, “آخذ” is mentioned in The Qur'an with at least five different meanings: (1) acceptance, (2) detention (i.e. imprisonment, (3) torment by way of punishment, (4) the slaying, and (5) captivity.
aal	آل	word “آل” has many meanings, among them: (1) the distant indistinguishable human apparition, (2) the family of a person, i.e. wife and children, (3) the chiefs of a family, (4) the followers of a certain leaders. It is used to <i>ennoble</i> and <i>dignify</i> .
aala	آلا	word “ <i>aala</i> ” “آلا” plural, the singular is “آلي و آلي و آلي” So, “ <i>aala</i> ” = “نعم” meaning: <i>all around sufficiencies, surpluses, good health and delightedly revealed Law</i> .

¹ The pronoun “هو” in this *Ayah* potentially carries *more than one* meaning. Qur'an commentators *differ* as to exactly what it is? For example: Emam الطبري says: “أي محمد ﴿إِنْ هُوَ﴾” Emam القرطبي says: “أي هذا الذي يتلوه عليهم” Emam الرازي says: “أي هو ذكر و” أي هو ذكر و” Of course others do likewise, and each with a *good rationale* supporting their stand. So this pronoun could be: “*he*” or “*it*”.

aan	عن	<p>prepositional letter “عن,” has seven meanings:</p> <p>ر غبت عن، سافرت عن “disregarding,” in the sense of “off, away from,” “البلد”. For example (S9:104) says: “Have not known they^z that Allah, He accepts the repentance <i>aa’n</i> (because of second person’s/persons’ prayer [He] disregards the offense of the principal offender(s), of) His <i>eba’d</i> (worshippers/submitters/slaves) and [He] takes the alms^w/charities^w”;</p> <p>“نفس” = “substitutive,” in the sense of “instead of,” “on behalf of,” “عن نفس”</p> <p>حب “ascendancy” (1) in the sense of “preferred,” “favored,” “الخير عن ذكر ربي”</p> <p>(2) in the sense of “on,” “من ييخل فإثما ييخل عن نفسه”</p> <p>“عن قولك,” “for the reason of” in the sense of “because,” “التعليل”</p> <p>عن مواضعه، طبقاً عن طبق، عما قليل “after,” “لغة مرادفة لـ”بعد”</p> <p>نتقبل عنهم أحسن ما عملوا of, from, “لغة مرادفة لـ”من”</p> <p>“عن الهوى,” “by,” in the sense of: “السببية,” “لغة مرادفة لـ”ب”</p> <p>“عن أنباتكم,” “about, regarding,” in the sense of “adverbial,” “الظرفية”</p> <p>مغني See “عن أنباتكم,” “about, regarding,” in the sense of “adverbial,” “الظرفية”</p> <p>الليبي، ل ابن هشام</p>
adda	أدى	<p>word “<i>youaddy</i>” from “<i>adda</i>”= “أدى” means <i>personally</i> delivered or paid the full obligations; and if <i>not personally under extra ordinary circumstances</i>, then the <i>designated vicegerent</i>, i.e. <i>legal representative</i>.</p>
afdha	أفضى	<p><i>lofty and exalted</i> language of The Qur’an describes certain conducts by using <i>figures of speech</i>, i.e. <i>metonyms</i>, such as “<i>afdha</i>”= “أفضى,” which has <i>many</i> meanings, among them, “<i>privately you went into open exchange of secret-conducts</i>” by way of engaging in <i>intimate relation</i> through <i>having sexual deeds</i>.</p>
Ahadon	أحد	<p>one, any one, or Solely Unique/incomparable.</p>
Agama	أقام	<p>word “أقام” in “يقيمون” has <i>several</i> meanings, but <i>relevant</i> to the Prayer are <i>two distinct</i> but <i>supportive</i> of each other. But first what is the meaning of: “أقام” <i>linguistically</i> means:</p> <p>أدام، بمعنى أبقي أو استمرّ على دوام والدوام هو الحضور في زمان و مكان معين، معروف ‘لدى الحاضر مسبقاً</p> <p>“يقيمون” means they: (1) <i>Maintain</i>, in the sense of <i>continuedness and keep up of all the prescribed obligations</i>, as in this <i>Ayah</i> (Q2: 3). Also “أقام” has another “<i>sharey’ab</i>” <i>prescribed</i> meaning of: (2) <i>called or upped to perform</i> the Prayer itself, as in the <i>Ayah</i>: “And when you^s were in them, then you^s upped for them (the second call for) the Prayer,” (Q4: 102). Note: <i>Prayer and how to be done was established and reveled</i> by Allah. Hence people do <i>not establish</i> Prayer they <i>only maintain and perform</i> it.</p>
ahadeeth	أحاديث	<p>word “<i>ahadeeth</i>”= “أحاديث” has <i>several</i> meanings: (1) <i>dreams and their related events</i>, (2) <i>plural of “Hadeeth”</i> which means <i>any saying or statement of The Prophet (SAWS)</i>, (3) <i>lores expounding upon the instructive examples of the people of the ancients admonition or exhortation</i>, (4) <i>statements by people</i>, i.e. <i>conversations</i>.</p>
Ahsana	أحسن	<p>ected, or did or came with that which is beautiful.</p>
Al-Aadoon	العادون	<p>ressors.</p>
Al-Aasoon	العاصون	<p>beyers.</p>
Al-Abrar	الأبرار	<p><i>dutiful-they and who are being expansive in their all around beautiful work(s)</i>. The “<i>barrar</i>” on the other hand are <i>mostly the angels</i> as “<i>Al-Barrar</i>” are more <i>intensive</i> than the “<i>Al-Abrar</i>” in the sense that “<i>Al-Bararar</i>” are more <i>comprehensive</i>. See اللتاج.</p>
Al-an’am	الأنعام	<p>word “<i>Al-an’am</i>”= “الأنعام” means those animal that have <i>cloven hoof (foot)</i> and an <i>udder</i>, such as the camel, the cow, the sheep, and the goat. In Arabic: “كل ذي خلف و ظلف.” Thus, cattle, camel, sheep and goats.</p>
Al-anam	الأنعام	<p>word “<i>Al-an’am</i>”= “الأنعام” or “<i>neam</i>” “تعم” means those animals that have <i>cloven hoof (foot)</i> and an <i>udder</i>, such as the camel, the cow, the sheep, the goat, etc. In Arabic: “كل ذي خلف و ظلف.”</p>

awalam	أولم	Arabic interrogative-castigatory particle “أولم” (implying negation) is made up of <i>three parts</i> (أ), (و), (لم), “أولم,” meaning: does <i>it</i> , referring to the <i>fact</i> , or <i>sound logic</i> of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an <i>interrogative</i> particle which takes <i>precedence</i> for beginning a sentence. See the <i>Lexicon</i> attached to this <i>Translation</i> for more elaboration. It implies why they have not done proper examination of all the facts and considered the proper decision accordingly, e.g.: as in (S 26:7).
Al-Arsh	العرش	word “العرش” in the Arabic language means: المَظْطَجَعُ أو السرير الذي يُجْلَسُ عليه. Thus, “العرش” is “سرير الملك.” See اللسان. In <i>Ayah</i> 23 of <i>an-Namil</i> : “...and for her a great <i>Arsh</i> .” (Qur’an 27; 23), clearly means the “ <i>Arsh</i> ” is the “ <i>absolute Dominion-Throne</i> .” And according to الحديث المتفق عليه = The <i>Hadeeth</i> which is <i>agreed upon</i> , i.e. by both most authoritative <i>Hadeeth</i> narrators, <i>Al-Bukhary</i> and <i>Muslim</i> , The Prophet (SAWS) said: “so, verily the people are to be swooned (fainted). And that I am the first to regain consciousness, suddenly I am by (i.e. <i>seeing</i>) <i>Mosa</i> (<i>Moses</i>) he taking with a Pillar of the Pillars of The <i>Arsh</i> . So, I profoundly know not did he regained consciousness before me or he was recompensed by the <i>Toor</i> (<i>Mount</i>) swooning.” See شرح العقيدة الطحاوية.
Al-albab	الالباب	Who are “الالباب” = the <i>alba’be’s</i> (<i>hearts-intellecs staff</i>)’s possessors? In (S39:19) Allah says: “Who ¹ <i>yasta’meaona</i> (<i>they</i> ² <i>affirmably bear</i>) the say then <i>yattabe’ona</i> (<i>they</i> ³ <i>closely-follow</i>) its ⁴ <i>absano</i> (<i>excellenter</i>), those (<i>are</i>) whom ⁵ <i>aright-guided</i> them Allah; and those, they (<i>are</i>) the <i>alba’be’s</i> (<i>hearts-intellecs staff</i>)’s possessors”. Such are the <i>characterizations</i> of the <i>alba’b’s</i> possessors.
Al-baghoon	الباغون	hsgressors.
Al-balada Al-baldah	البلد البلدة	word “ <i>Al-balada</i> ,” confused by some people for “ <i>Al-baldah</i> ,” is an Arabic word with a least <i>three</i> distinct meanings: (1) region or country; however, a <i>settlement</i> , or a <i>city</i> within a region or country is “ <i>Al-baldah</i> .”(2) The <i>present city</i> of <i>Makkah</i> , <i>itself</i> ; (3) any <i>left over marks or signs</i> on a body.
Al-Berr		n Arabic word made up of the article “the=Al” “ <i>berr</i> ,” with many righteous, <i>linguistic</i> as well as <i>Sharey’ah</i> , meanings, among such meanings are: (1) Truthfulness, (2) piety, (3) kindness, (4) that which is just and proper, (5) Paradise as a reward(6) <i>Al-Berra</i> is who believed by Allah, and the Last Day, and the angels, and The Book (the Qur’an), and the prophets; and gave the wealth over his love of it ² (to) the kinsfolk, and the orphans, and the needy, and the wayfarer, and the requesters, and for the necks, ³ and <i>aqama</i> (he <i>established and steadfastly fulfilled all the prescribed obligations of</i>) the Prayer, and gave the <i>Zakat</i> ; and the keepers of their treaty when they undertook it; and the patients in <i>Al-Ba’asa</i> ⁴ (tribulations) and <i>Al-dbarra</i> ⁵ (adversity), and at time of <i>Al-Ba’as</i> ⁶ (intense torment); those are who were true, and those are they who are <i>Mottaqoon</i> (pious people). As- <i>Sarra</i> =joy. See القرطبي
Al-Berro		ans obedience. See اللتاج.
Al-Faseqoon/faseqeen/fasiq	الفاسيقون	word “الفاسيقون” is a masculine plural noun designating those people who <i>intentionally</i> and <i>determinedly rebelliously disobey Allah’s command</i> . Furthermore, the Qur’an says that “الفاسيقون” are the “ <i>hypocrites</i> ” (S 9:94); or the “ <i>disbelievers</i> ,” as in (S 32:18); or the “ <i>liars</i> ,” as in (S 49:6); or the “ <i>impugners</i> ,” as in (S :49); or “ <i>those who rule by other than what Allah had sent down</i> ,” as in (S 5:47). Therefore, the closest description of “الفاسيقون” is this: “ <i>rebels vis-à-vis Allah’s command</i> .”
Al-fosooq	الفسوق	ellion vis-à-vis Allah's command.

² There is another *interpretive* reading of “*Him*” instead “*it*,” the “*Him*” *implying Allah*, i.e. because of personal love of Allah, the person gives his/her wealth to the stated categories of people.

³ The Qur’anic expression “*for the neck*” means paying the needed *funds* for *freeing a slaved* person.

⁴ The Arabic word “*Ba’asa*” has several meanings: (1) war; (2) hardship; (3) striking in conflict; (4) hunger; (5) misery; (6) adversity; (7) Or may be the combination of all stated meanings, (1) through (6).

⁵ The Arabic word “*Al-dbarra*” means *diminishment of possessions* and *people*, who render support.

⁶ The Arabic word “*Al-Ba’as*” means: (1) intensity of war or (2) torment.

<i>Ahad/ Ehda</i>	أحد إحدى	word “أحد” is the <i>feminine</i> of “أحد” which is a <i>proper noun</i> for whomever it is suitable to be addressed, be it a <i>singular</i> , a <i>plural</i> , a <i>masculine</i> or a <i>feminine</i> . See اللسان. “أحد” means: (1) a <i>unique one</i> , i.e. <i>unlike any other</i> , (2) a <i>lone</i> , that <i>stands apart from others</i> . (3) Literally <i>one</i> . However, in English “lone” is <i>singular</i> , standing alone. So, to keep the concepts of “أحد” and “lone” simultaneously <i>transliteration</i> seems to be a must. The applicable “أحد” will or should be <i>obvious</i> from context where it appears.
<i>Al-Hakeem hekma</i>	الحكيم الحكمة	word “الحكيم” is one of Allah’s <i>attributive names</i> . The words “الحكيم” or “حكيم” being associated with Allah are not as they cannot be the same when being associated with the human being individually or collectively. That is for simple but very significant <i>hallmark distinction</i> that of <i>foreknowledge</i> which Allah possesses and the humans, both individually and collectively obviously lack. It is obvious to anyone how “ <i>hindsight</i> ” affect peoples’ judgment. Thus, to say “judicious,” “sage,” “wise,” “sane,” “prudent,” etc will not suffice with respect to Allah, as all such words have the <i>human limitation</i> of lack of the <i>foreknowledge</i> of anything and its associated experience. Therefore, such words as associated with Allah cannot be translated per se. Thus, they should be transliterated and parenthetically explained as: “The infinite <i>hekma</i> (wisdom) Possessor.” Clearly the English word “wisdom,” is inextricably linked to human deficient knowledge and incomplete experience, is highly inadequate term to describe its supposed Arabic equivalent “hekma.” See below, for an exposition of the word “hekma.” word “hekma” as used in the Qur’an is much closer to, if not, the knowledgeable, perfectly sound choice, and use of things in their proper place and function to produce the best immediate and ultimate results . Obviously, there is a difference between <i>divine Hekma</i> and <i>human hekma</i> . The former is the <i>Hekma</i> , characterized by <i>Omniscience</i> and <i>foreknowledge</i> . The latter lacks both, as the human beings are only capable of <i>relative knowledge</i> encumbered by the human incomplete experience. Thus, Allah’s <i>foreknowledge</i> relegates human <i>hekma</i> to the <i>nadir</i> (lowest point) in terms of “perfection” while Allah’s <i>hekma</i> is the <i>zenith</i> (high point) of <i>perfection</i> itself and beyond. Human <i>hekma</i> tends to <i>emphasize immediate results</i> , at times at the expense of <i>ultimate</i> and may be <i>better results</i> . But, the <i>hekma</i> of the Prophet (SAWS) <i>vis-à-vis religion</i> (i.e. <i>Hadeeth</i>) is based on <i>divine inspiration</i> , thus it is <i>perfect all around</i> and hence <i>incomparable</i> to “human” <i>hekma</i> . Nevertheless, as knowledge increases, human <i>hekma</i> increasingly <i>emulates</i> (imitates) and <i>ascends</i> towards the <i>divine hekma</i> . Thereby, the “value system” among and within all individuals and societies wisely changes and <i>ascends towards perfection</i> . Thus, because of The <i>Omniscience’s foreknowledge</i> about all things in their <i>pre and post existence effects all-around</i> , and Allah’s <i>perfectly sound choice and use of things in their proper place and function to produce the best desired immediate and ultimate results</i> . Thus, Allah’s <i>Hekma</i> is <i>infinite</i> . Hence, He is “الحكيم” = <i>The infinite Hekma Possessor</i> .
<i>Al-Hayyo</i>	الحي	word “الحي” is one of the most excellent <i>attributive names of Allah (SWT)</i> , meaning “The Existent” before and after the existence of life in this world. There is no word in English to convey such a meaning. So, my choice for “الحي” is “The Pre-and-Post Existence Existent” as closest to convey the message of such a great name.
<i>Al-hghawoon</i>	الغاوون	algent-strayers.
<i>al-Jaheleyyah</i>	الجاهلية	means the <i>state of ignorance, backwardness or pre-Islamic eras</i> in the Arabian Peninsula.
<i>Al-Ma’aroof</i> or <i>Al-Urf</i>	المعروف أو العرف	mean the same, meaning: (1) courteous act of virtue; (2) the prescribed Islamic <i>Share’yah</i> act of <i>virtuous standards</i> , i.e. of enjoining right conduct, virtue and forbidding indecency, vice in various ways; (3) conventionally instituted generous giving; (4) that which is conventionally <i>acceptable</i> among the people in a given community; (5) to say or do good favorable things towards some thing or some one. (6) Any acceptable standard of behavior, not in violation of any <i>Share’yah</i> Law, i.e. socially acceptable conduct not in violation of <i>Share’yah</i> . In summary: <i>rationaly acceptable and Share’yah sanctioned deed</i> .
<i>Al-mar’a, al-ensan, man,</i>	المرءة أو الإنسان	word “المرءة” = <i>المروءة، والمرءة هي كمال الرجولة</i> . See اللسان. So “المرءة” = <i>mature/perfect manliness-possessor</i> . It is not the same as (a) “الإنسان” or (b)

<i>person</i>	الرجل الشخص	<p>“الرجل,” or (c) “الشخص.” as (a) “الإنسان” means (1) the <i>male</i> human. And (b) “الرجل,” could mean: (2) the <i>man who matured</i> or (2) he <i>who walks on two feet</i>; and (c) “الشخص” is: (1) a <i>human specter</i>, male or female, seen from afar, day or night, (2) a <i>human specific entity</i>, (3) a <i>male or a female entity</i>, (4) the <i>body of a human when standing</i>. See الهادي، للكرمي، أو اللسان أو التاج.</p> <p>Thus only the word “المرء” will convey the message of a “<i>mature/perfect manliness-possessor</i>”, i.e. no implication of <i>age, gait, specter</i> or other possible implications. Of course when you combine word “المرء” with another word, then it becomes Arabic <i>tongue expression</i> with a meaning <i>consistent with the context</i>.</p> <p>Clearly, because the diction in the <i>Arabic</i> language <i>explicitly</i> addresses the <i>masculine</i> and <i>implicitly</i> includes the <i>feminine</i>, except <i>where needed</i> then the <i>feminine</i> is <i>specifically</i> addressed. That is because the “female” is the hallmark of the family honor. So she must be preserved and held in very high esteem and well guarded better than a jewel. She is the mother which could be the gate-way to Hell or Paradise, for anyone, depending on how one treats such a mother. For every one <i>necessarily</i> there is <i>known mother</i>. But <i>not necessarily</i> a <i>known father</i>. That is why in the Hereafter all will be called by their first names and their begetter-mother, for this fact as well as in honor of <i>Isa (Jesus)</i>, son of Mary, peace be on both.</p> <p>in English perhaps the word “one,” is an <i>acceptable approximation</i> for “المرء” as in English they say, e.g.: “<i>one would think</i>”. However this, <i>acceptable English approximation</i> for “المرء” <i>cannot</i> be accepted as the <i>Qur’anic</i> language or the <i>Hadeeth</i> both are very <i>precise</i>, and <i>gender sensitive</i>.</p>
<i>Al-Qayyum</i>	القيوم	word “القيوم” means <i>The Constant and Multitudinous Maintainer of life and every thing in existence</i> , and that is <i>Allah</i> (SWT). Such a designation is <i>one of His most excellent attributive names</i> . And to just say, as many do, “ <i>The sustainer</i> ” slights, if <i>not seriously diminishes the extant of the name</i> .
<i>Qas</i>	القصاص	ful retribution.
<i>amanah</i>	أمانة	Arabic word “أمانة” has several meanings: (1) an article of material things entrusted to the keeping of a trustworthy person; (2) a sum of money deposited in the trust of some person or an entity; (3) any duty or obligation that is charged by a higher authority to a person. So the “أمانة” is a duty, responsibility, or a pledge.
<i>Amnon</i>	أمن	ness from fear that is expected or might happen.
<i>Angels</i>		word: “الملائكة” although in the <i>plural</i> what is meant is <i>one great</i> (Arch) Angel, that of <i>Gabriel</i> , carrier of the revelations. Some time they say: where are the “ <i>princes</i> ” or the “ <i>bosses</i> ” when they mean the <i>prince</i> or the <i>boss</i> respectively.
<i>An-Nafso/selfhood</i>	النفس	locution “the self”=“النفس,” in Arabic carries a fairly <i>large</i> number of <i>meanings</i> , among them: <i>soul, entity, the air we breathe in and out, the blood that runs throughout our bodies, desire, pride and self-esteem, the concrete thing of anything, the spirit, the psyche, the life, any animate object</i> . So since “the self”=“النفس” denotes all the aforesaid and more, as in the <i>Ayah</i> : “O, you the people: <i>ettaqo</i> (you reverentially guard not to displease) your Lord, Who [He] created you ^z of a single self ^w and created [He] of her, her spouse (<i>wife</i>)” (S 4:1). Here “self ^w ” means <i>Adam</i> , father of humanity, peace be upon him. And “the self”=“النفس,” is a <i>feminine gender</i> in Arabic, hence the expression: “created of her, her spouse (<i>wife</i>).” Hence, “النفس” = (<i>selfhood</i>) = “الذات.” There are <i>three</i> types of “ <i>selfhoods</i> .” (1) “المطمئنة؛ الراضية المرضية,” the <i>contented, the pleased and the-had been gratified</i> ; (2) “الأمارة بالسوء,” iteratively audacious commander of evil; (3) “اللومة” the iterative blamer (<i>for wrongdoing</i>). Every “ <i>selfhood</i> ” is <i>Allah-given</i> or was (4) “ملهمة فجورها و” = <i>inspired by Allah</i> its “ <i>taqwa</i> ”= “guarding against Allah’s displeasure” and its “ <i>fojoor</i> ”= “wickedness.” (5) Each “ <i>selfhood</i> ” is <i>rationaly</i> and <i>physically identifiable</i> by (a) DNA, (b) fingerprint, (c) voice, (d) retina, (e) host of <i>distinctive</i> features. Additionally each “ <i>selfhood</i> ” occupies <i>definite and knowable space</i> at any given time and it is <i>subject to death</i> .

⁷ The word “self^w” here is in reference to *Adam*, father of *the humans*. In (S 7:189) Allah says: “to quiet [be] to her.”

		he aforementioned with respect to “ <i>selfhood</i> ” are <i>not</i> applicable to “الروح”= “ <i>soul</i> ,” per se, as the “ <i>soul</i> ” is “ <i>of Allah’s command</i> ,” i.e. the “ <i>soul</i> ” is a “ <i>blow</i> ” of Allah, and since there is <i>nothing</i> in existence which is like Allah, so <i>likewise</i> is the fact with respect to the “ <i>soul</i> .” But the “ <i>soul</i> ” is <i>power</i> which <i>provides</i> the “ <i>selfhood</i> ” its “ <i>life and meanings</i> .” Thus, <i>without</i> the “ <i>soul</i> ” every “ <i>selfhood</i> ” is <i>lifeless and meaningless</i> .
<i>Ar-Rahman</i>		this beautiful word, the various commentators of The Qur’an have a lot to say, the <i>sum and essence</i> of it is as follows: it is another <i>proper</i> name of Allah. The <i>Ayah</i> (S 17:110) says: “Say: ‘Call upon Allah or call upon <i>Ar-Rahman</i> , by whatever name you call upon Him, for Him belongs The Most Beautiful Names.” <i>Ar-Rahman</i> indicates favor or help, clemency or generosity, goodwill or mercy to all Allah’s creatures in this world. <i>Ar-Rahman</i> is <i>contrastingly</i> employed when <i>exhortation</i> by <i>admonition</i> or <i>reprimand</i> are called for. However, <i>simultaneous</i> to such exhortation is a reminder of the attributes of <i>Ar-Rahman</i> , implying hope for help, favor, or goodwill mercy toward the one or ones exhorted by admonition.
<i>As-Sa’aadah</i>	السعادة	he divine assistance to achieve divinely approved works. ermanent mental and physical delight in Paradise.
<i>at-Taghoot</i> ”	الطاغوت	a term that has a number of meanings. It may mean: the “ <i>devil</i> ,” or “ <i>rule by the devil</i> ,” the “ <i>tyrant</i> ” or the “ <i>rule by the tyrant</i> .” It also means an <i>irreligious man-made system</i> invested with <i>authority</i> to supposedly achieve various societal or scientific just ends. Such ends are <i>presumed</i> to be good for the individual, the society and the environment. These systems are expressed in terms of “ <i>laws</i> ,” which are either written or not. These <i>man-made laws</i> are to be <i>obeyed through submission</i> to them by all members of society. One of the main objectives of these man-made laws is to <i>exclude any divine guidance</i> .
<i>awwah</i>	أواه	word “ <i>anwah</i> ”= “أواه” has a dozen or so meanings, but in <i>this</i> context, and Allah knows best, it meant the <i>suppliant and praiser of Allah muchly</i> .
<i>Azr azzara</i>	عَزَّرَ عَزَر	word “ <i>azzara</i> ”= “عَزَّرَ” blaming some one, or magnifying the respect towards some one. This word is one of those <i>paradoxical</i> words, i.e. it has a <i>meaning and its exact opposite</i> . It means: (1) blamed, (2) respected very highly, (3) disciplined just below what the “ <i>law</i> ” calls for, (4) succored some one, (5) exposing some one to the “ <i>lawful</i> ” jurisdictions.
		Arabic word “ <i>Ba’as</i> ” means: (1) <i>warfare</i> or (2) <i>intense torment</i> , (3) <i>intensity of fight</i> .
	البأس	Arabic word “ <i>Ba’asa</i> ” has several meanings: (1) war; (2) hardship; (3) striking in conflict; (4) hunger; (5) misery, (6) adversity; (7) tribulation; (8) Or may be the combination of all stated meanings, (1) through (7).
<i>Bashshara youbashshero</i>	يُبَشِّرُ	word <i>youbashshara</i> = “يُبَشِّرُ” has <i>no</i> English equivalent <i>per say</i> . So, we resort to <i>transliteration</i> and <i>parenthetical explanation</i> . It is a present tense verb where a <i>speaker</i> is telling <i>another</i> to <i>tell pleasant tidings</i> , albeit surely <i>not</i> all of the times pleasing to <i>some</i> recipients. As some times “ <i>grievous</i> ” tiding could be the case. Clearly <i>demeritorious people</i> do <i>not</i> deserve any <i>pleasant tidings</i> , <i>except by way of sarcasm</i> . As <i>raising their expectations</i> and suddenly <i>plunging it deep into the abyss</i> of <i>dismality</i> is very fitting for them
<i>Baghyann</i>	بغيا	word “ <i>baghyann</i> ” has several <i>distinct</i> meanings: (1) pre-sumptuous state of mind inciting unprovoked aggression, i.e. going <i>beyond bounds</i> in striving to possess what does not belong to the inciter; (2) seeking or aspiring to possess for one’s self something; (3) excessive rain; (4) Adultery.
<i>baheyara</i>	بحيرة	words: “ <i>Baheyral</i> ”= “بحيرة,” “ <i>Saibali</i> ”= “سائبية,” “ <i>Wasilab</i> ”= “وصيلة,” and “ <i>Hamm</i> ”= “حلم” all describe various types of <i>camels</i> or <i>sheep</i> that are <i>let loose</i> and to pasture without restrictions after they meet certain criterion, described as follows: The تفسیر books give various details regarding <i>variations in the exact criterion for each category</i> of camels, but generally: The “ <i>Baheyral</i> ”= “بحيرة” is the <i>she-camel</i> , daughter of “ <i>Saibah</i> .” And the “ <i>Saibali</i> ” is the <i>she-camel</i> whose ear had a <i>man-made slit</i> , after it had given <i>five</i> and in some narrations <i>ten female births not among them a male</i> , then it was <i>let loose</i> neither to carry anything nor its wool is sheared nor its milk

		<p>is consumed except by guest. When it gives birth to a <i>she-camel</i> then this <i>baby she-camel</i> will have its ear slit and <i>left alone with her mother and treated like her mother</i>, so it is the “<i>Babeyrah</i>.” When it dies its meat is considered “<i>lawful</i>” for the <i>men</i> but <i>not</i> for the <i>women</i>. Hence, the <i>Qur’an</i> forbade that by this <i>Ayah</i>.</p> <p>B. The “<i>wasilah</i>”= “<i>وصيلة</i>” means the <i>she-sheep who gave seven or ten consecutive births</i>. When the <i>she-sheep</i> gives it seventh birth they look at the offspring, if a <i>male</i> and a <i>female</i> then the male is not slain because of her sister. Also, the women do not drink its milk. And they let her loose.</p> <p>C. The “<i>hamm</i>”= “<i>حام</i>” is the <i>he-camel</i> who impregnates ten <i>she-camels</i> or having had <i>seven successive females born as a result of his impregnation</i>, as a result they let him loose.</p>
bala	بلى	<p>The word “<i>bala</i>”= “<i>certainly-not</i>” is <i>absolutely not synonymous</i> to “yes”= “<i>نعم</i>,” as “<i>bala</i>”= “<i>certainly-not</i>” is <i>particularized to negate</i> a (A1) <i>negative-predicative</i> (i.e. <i>immediately previous negative statement</i>); or (A2) a statement <i>possessing the strength of such a negative predicate</i> (A1). E.g. of (A1) is: “Am I not yourⁿ Lord?” (S7:172). E.g.: of (A2) is <i>Ayah</i> (S2:80), or <i>Ayah</i> (S6:157), or (S39:57-58) or (S6:157). In this case the <i>preceding statement</i> is: “I am <i>not</i> your Lord the answer is “<i>بلى</i>”= “<i>certainly-not</i>,” = <i>negating the “not yourⁿ Lord,”</i> i.e. <i>negating the negative making it positive</i> and also <i>affirming that He is their Lord</i>. It cannot be “<i>نعم</i>”= “yes,” as “<i>نعم</i>” will <i>confirm “not yourⁿ Lord,”</i> <i>contrary to the fact and intention</i>. for example: if some-one says: “has not John been here?” If the answer is “Yes”= “<i>نعم</i>” that means John was <i>not</i> there. But if the reply is “<i>بلى</i>”= that means John <i>was</i> there.</p> <p>“<i>بلى</i>”= <i>indeed-not</i> is to <i>negate a preceding negative statement</i> or a statement <i>possessing the strength of a negative statement</i>, as stated previously, i.e. <i>Ayah</i> (S2:80) or <i>Ayah</i> (S6:157). Unfortunately most translators do <i>not</i> heed such a <i>vital distinction</i>, and so give the <i>opposite meaning</i> by equating “yes” for “<i>bala</i>,” a <i>major and an unacceptable flaw</i>.</p>
banan	بنان	word “ <i>بنان</i> ” means the <i>fingertip</i> or the <i>finger</i> on the basis of <i>calling the whole by its part</i> .
Bashsher	بشّر	<p>Arabic word “<i>بَشَّرَ</i>” here again, there is <i>no single English word</i> to convey the concept of “<i>بَشَّرَ</i>” <i>per say</i>. So, we resort to <i>transliteration</i> and <i>parenthetical explanation</i>. In this case, it is a <i>command verb</i> where a <i>speaker is ordering another to tell pleasant tidings</i>, albeit surely <i>not</i> all of the times <i>pleasing to all recipients</i>. As some times, in “<i>restricted verb</i>” format a “<i>grievous</i>” tidings could be the case. But all are <i>always from Allah</i>, <i>directly</i> or <i>indirectly</i>. <i>Indirectly</i> like in the case of a wife informing her husband for the first time that she is <i>pregnant</i>; or an awarder of a “degree” or a “contract” informing and perhaps congratulating for the first time an expecting recipient. However, clearly <i>demeritorious people</i> do <i>not</i> deserve to <i>hear or receive any pleasing tidings</i>, <i>except by way of sarcasm</i>. As such <i>sarcasm raises their expectations</i> and suddenly <i>plunges them deep into the abyss</i> of <i>dismality</i>. Thus, “<i>بَشَّرَ</i>” could be said by way of <i>sarcasm</i>, and The <i>Qur’an</i> uses it time and again in <i>both senses</i>.</p>
Baqeyat as-Salehat	الباقيات الصالحات	“ <i>baqeyat</i> ”= “ <i>الباقيات</i> ”=plural feminine subjective noun, those that are <i>ever endurers-ever-good she-ones</i>), such as good deeds: e.g. <i>prayers, fasting, Hajj, charities, mentioning of Allah and His various all around most beautiful attributive names</i> and His various <i>favors</i> , etc.
Believers	المؤمنون	believers.
Bena-an		<p>o parts “<i>Bena</i>” and “<i>an</i>.” The “<i>an</i>” is a grammatical nunnation at the l of an <i>objective noun</i>. “<i>Bena</i>” is an Arabic word with multiple meanings: (1) <i>structure</i> of any thing as a <i>canopy, residence, body</i>, or a <i>sentence</i>; (2) honor and high rank, (3) first time going in <i>privacy with a bride</i> after the formal wedding.</p>
buhtan	بهتان	der
Completed/concluded	اكمل أتم	word “ <i>كَمَلَ</i> ” means completed, i.e. whatever was “completed” it reached its ultimate or full maturity, fruition, fulfillment, consummation, culmination, realization. In other word, all its components are gathered to achieve its intended purpose. And that <i>nothing</i> can be added to it to

		<p><i>improve</i> it. Like every thing in this world, religion came in stages. Beginning with Noah, peace be on him, requiring from his people to just say that Allah is One, i.e. no other deity with Him. But by the time Prophet and Messenger of Allah, Mohammad (SAWS) came the religion was <i>completed</i> with <i>full prescriptions and proscriptions</i> and hence <i>only</i> Islam is <i>complete</i> and thus <i>acceptable</i>, <i>enda</i> (by Rule of) Allah.</p> <p>word “تَمَّ” means its <i>last</i> component has <i>gathered</i> to the rest, making a <i>full whole</i>; thus, <i>concluded</i> means: whatever was “concluded,” it had gathered its last components and became a <i>full-whole</i>, or <i>reached</i> its <i>end</i>, or it <i>finished</i>, or it <i>terminated</i>, or it <i>drew to a close</i>.</p> <p>example to illustrate the <i>difference</i> between “<i>completed</i>” and “<i>concluded</i>” is say in a <i>Gregorian Calendar</i> a month which is 31 days is the maximum possible for any <i>Gregorian Calendar</i> month to ultimately reach. And similarly in a <i>Hejra Calendar</i> month the maximum possible for any month to ultimately reach is 30 days. Thus, 31 days month in a <i>Gregorian Calendar</i> or 30 days in a <i>Hejra Calendar</i> are complete months. But a month which is <i>less</i> than 31 days in <i>Gregorian Calendar</i> or 30 days in a <i>Hejra Calendar</i> could be “تَمَّات” once each reaches its <i>maximum</i> days expected of it, say 30, 28, or 29 days in a <i>Gregorian Calendar</i> or 30 days in a <i>Hejra Calendar</i>. Additionally, “complete” suggests an achievement of a purpose whereas “conclude” suggest coming to and end with or without necessarily achieving a purpose.</p>
Condone	صفح	<p>to over look an offense, suggesting tacit forgiveness for it.</p> <p>Arabic the word “صفح” means: turned a new page, thus turned away from an offense and did not punish for it.</p>
Condone		<p>to over look an offense, suggesting tacit forgiveness for it.</p> <p>Arabic the word “صفح” means: turned a new page, thus turned away from an offense and did not punishing for it.</p>
Covenant	عه	binding agreement.
dabbah	دابة	<p>word “دابة” in Arabic means: the <i>non-human animal</i> that treads <i>slowly and quietly</i> and <i>figuratively</i> speaking it <i>also includes the human</i>. In English the <i>first</i> meaning and <i>impression</i> of the word “creature” is <i>anything created</i>. But it <i>also</i> means <i>living being</i>, especially an <i>animal and human being</i>. However, in Arabic “دابة” is a singular <i>feminine</i> and <i>not a reasoner</i> in the normal human sense. So the [she-] is <i>prefixed</i> to it.</p>
dar	دار	<p>Arabic word “dar” has several meanings. Among such meanings in <i>this</i> context are: (1) <i>this world</i> and (2) <i>the hereafter</i>. In other words, this world is the “farm” for the Hereafter. Thus, what one <i>sows in this world shall harvest in the Hereafter</i>. Hence, each will know the result of his/her work.</p>
Dharra	ضرء	Arabic word “Al-dharra” means <i>diminishment</i> of <i>possessions</i> and <i>people</i> , who render support.
Dharraa		Arabic word, “Dharra” means (1) <i>diminishment</i> of <i>possessions</i> and <i>people</i> , who render support; (2) <i>adversity</i> .
Dhukranan or Khuntha	ذكرانا وخنثى	<p>words “dhukranan”=“ذكران” (in Arabic, and the Qur’an is firstly Arabic: “Verily We caused it to descend Arabic Qur’an, perhaps you cerebrate.”) is made up of <i>five</i> letters, and “تكرور” is made up of <i>four</i> letters. Therefore, “تكرور” has <i>more</i> meaning as its <i>construct</i> has <i>more</i> letters. But from this <i>Ayah</i> above, (S 26: 165), the word “ذكران” has an <i>additional</i> letter “ل” giving it <i>additional</i> meaning. The <i>additional</i> meaning could be (1) <i>good to neutral</i>, or (2) <i>bad</i>. Next regarding the خنثى = “male-effeminate.” If you take this great <i>Ayah</i> (S 26: 165), “dhukranan” here is <i>bad</i>, as it indicates the males as being “male-effeminate” and are being <i>come unto</i> by another male. But if you take another great <i>Ayah</i>: “Or He pairs them thukranan (males) and females” (S 42: 50) it is <i>good or neutral</i>, as the “maleness” here is obviously <i>not effeminateness</i>, but <i>normal to neutral</i>. Thus, “dhukranan” mentioned in the above great <i>Ayah</i> is obviously the type of “male” which could be “يؤتى”=“being come unto,” as a <i>female</i>, hence such “male” is “male-effeminate”=“خنثى أم مختلث” i.e. <i>womanish</i>.</p>
dhuro	الضر	ery
dhurr	ذر	word “ذُرَّ” means passed hurriedly see ذرأ لسان العرب under ذرأ
Dhurro		ans: harm, injury, plight.

<i>E'a'jaz</i>		<i>miraculous inimitability</i> of The Qur'an. For example: re is the <i>scientific E'a'jaz</i> . re is the <i>informative E'a'jaz</i> . re is the <i>historic E'a'jaz</i> . re is the <i>linguistic (expressive) E'a'jaz</i> .
<i>Ejtaba/ijtaba</i>	إجتبي	led out in preference.
<i>Estafa/istafa</i>	إصطفى	lusively selected
<i>enab</i>	العنب	riably throughout the Qur'an when the reference is made to the “ التخل و الأعناب” the mention of the <i>date-palm</i> is openly stated but with respect to the <i>grapevine</i> , known in Arabic as “ الكرم ,” <i>never ever</i> the mention of the “ <i>grapevine per se</i> but the reference is made only to the <i>fruit itself</i> , i.e. the <i>grapes</i> .” In this respect, there is a <i>true Hadeeth</i> in <i>al-Bukharey</i> and <i>Muslim</i> , which <i>directs</i> the believers <i>not</i> to refer to “ العنب ” as “ الكرم ,” because surely the “ الكرم ” <i>is the Muslim</i> . And in another narration: verily only that “ الكرم ” <i>is the heart of the believer</i> . See نزهة المتقين؛ شرح رياض الصالحين
<i>enda</i>	عند	word “ عند ,” is <i>not</i> commonly <i>properly</i> known, expressed here as: “ <i>by rule of</i> .” Clearly “ عند ,” is an <i>adverb</i> of both <i>time</i> and <i>place</i> . I am fully aware that <i>most</i> others consider the word “ <i>with</i> ” for “ عند .” Perhaps “ <i>with</i> ” is acceptable but <i>not in this particular or a similar context</i> . According to the <i>Merriam Webster's Unabridged Dictionary</i> , “ <i>with</i> ” has <i>thirteen main entries</i> and under each enter there are <i>subentries</i> too. In fact <i>The American Heritage Dictionary</i> gives about <i>twenty-seven main entries</i> for the word “ <i>with</i> .” In both dictionaries the <i>closest</i> to what is <i>relevant</i> in this Qur'anic context are entries coincidently numbered 6, in both. Webster's says: “6a: <i>in the judgment or estimation of</i> .” <i>The American Heritage</i> says: “6. <i>In the opinion or estimation of</i> .” However, <i>Webster</i> gives the <i>first</i> meaning as “ <i>in opposition to: AGAINST</i> ,” and the <i>second</i> meaning as: “a: <i>alongside of: near to</i> ; b: <i>in a line or on a course paralleling the direction or movement of</i> .” <i>The American Heritage</i> says: 1. <i>In the company of; accompanying</i> ; 2. <i>Next to; alongside of</i> ; 3. <i>Having as a possession, an attribute, or a characteristic</i> .” This is all fine when we are talking about <i>speeches of human beings</i> . But in the case of <i>Allah</i> , Exalted He in His Majesty, considering what is <i>closest</i> in meaning to the <i>Qur'anic</i> text at hand, we <i>cannot</i> or <i>should not</i> say in His “ <i>opinion</i> ” or His “ <i>estimation</i> ,” although “ <i>His Judgment</i> ” is acceptable, but still (1) <i>with respect to Allah</i> , and (2) <i>in deference to Him</i> , (3) given the fact that Allah is <i>above human comparison</i> ; and (4) <i>The most microscopic and the most colossal and all in between</i> are governed by Allah's <i>rule</i> ; therefore, the <i>appropriate and only suitable and proper say is or should be</i> : “ <i>His rule</i> .” Such <i>concept</i> of “ <i>rule</i> ” is <i>fully corroborated</i> in the Arabic language, as one of <i>many</i> meanings of the word “ عند ” to mean “ <i>by rule of</i> .” For example, it is stated in تاج العروس (an <i>authoritative Arabic-Arabic Dictionary</i> , with respect to the <i>various</i> meanings of “ عند ,” it says: و تكون بمعنى الحكم: يقال هذا عندي أفضل أي في حكمي , which means, it can be in the sense of “ <i>rule</i> ,” it can be said: this is in my <i>rule</i> more excellent, meaning according to my <i>ruling</i> or my <i>judgment</i> (although “ <i>judgment</i> ” is best suited for “ قضاء أو القضاء ”) it is more excellent. However, with respect to Allah, Exalted in His Majesty, we know His Judgment only <i>by His rule</i> . Thus, once again, <i>He rules</i> and His rule is the <i>Law</i> . Therefore, “ عند بارئكم ” is <i>best</i> translated to be: <i>by rule of your Originator</i> , and <i>not</i> “ <i>with</i> ” your Originator. The word “ <i>with</i> ” implies <i>first</i> and for most “ <i>In the company of; accompanying</i> ; 2. <i>Next to</i> ; or <i>alongside of</i> ; 3. <i>Having as a possession, an attribute, or a characteristic</i> ” or in Arabic “ معية .” If the “ معية ” were <i>intended</i> , Allah would have <i>stated</i> it as “ مع ” but He did <i>not</i> ; He stated it as “ عند ” to mean and imply His rule, and Allah knows best. In other situations “ عند ” may <i>not</i> mean “ <i>by rule of</i> .” It could also mean: (a) His <i>knowledge</i> , (b) His <i>munificence of, or bounty of</i> , (c) and of course as stated above as adverbs of both <i>time</i> (e.g.: at, with, on, upon, etc.) and <i>place</i> (e.g.: presence, near, vicinity, quarters, etc.), (d) <i>nigh (for place and time)</i> , among, (e) <i>possess, from, of</i> , (e) <i>sight of</i> , (f) <i>source</i> .
<i>essr</i>	إصر	re, heavy, personal, and most burdensome pledge/obligation.
<i>Ettaqoo</i>		nmand, plural imperative, masculine saying: you fear and protect your selves against (1) the wrath of Allah, (2) the hellfire, (3) fear.
<i>Ettaqoone</i>		e and fear Me
<i>Euangelion</i>	الإنجيل	early writings of the founder of Christianity to the various churches referred to the now called “ <i>Gospels</i> ” as the “ <i>Euangelion</i> ” (see the <i>Encyclopedia Britannica</i> , 15 th edition, vol. 14, p. 822). The Greek prefix “ <i>eu</i> ” means “ <i>true</i> ” or “ <i>good</i> ” and denoting “ <i>weighty, authoritative, and official</i> ”

		message," and " <i>Angelion</i> " means book. Hence, it is the book that contains true, good, weighty and authoritative messages brought through Jesus from the Lord, God. Later on, the " <i>Euangelion</i> " was changed to become the proclaimed " <i>Gospel</i> ." The Qur'an, the true Word of Allah, refers to the Book given to Jesus as the " <i>Enjeel</i> ." Thus, after the <i>Torah</i> was defiled post <i>Mosa's</i> (<i>Moses</i>) death, through deletions, additions and other alterations, the <i>Enjeel</i> (<i>Euangelion</i>) through Jesus, came to rectify the situation.
Excuse	يسمح	pardoning a mistake or a fault without demanding punishment or redress. In Arabic the word "سمح أو سامح" means: was generous and easy towards an offense; thus, did not punish for it.
Fadhlon or Fadhl		Arabic word " <i>Fadhlon</i> ," grammatically inflected for " <i>Fadhl</i> ," rooted in the words (a) " <i>fadhola</i> ," and (b) " <i>fadhal</i> ," or " <i>fadbela</i> ." " <i>Fadhola</i> " means: a person who became <i>munificent</i> ; or a thing that possessed a <i>trait</i> more <i>favorable</i> or <i>advantageous</i> merit over his/its comparable similar entity; " <i>Fadhal</i> " or " <i>Fadbela</i> " means: is extra (left over from a larger sum), or more than needed. However, the word " <i>Fahl</i> " or " <i>Fadhlon</i> " evolved to mean: (1) any munificent act which is <i>excellent</i> , <i>gracious</i> , and <i>kind</i> , by reason of Islamic <i>Sharey'ah</i> Law, logic, or sound societal convention. (2) <i>Munificence</i> , demonstrating excellence, graciousness, or kindness.
faheshah	الفاحشة	word " <i>فاحشة</i> " = " <i>profanity</i> " means vulgar or irreverent say or action, i.e. <i>excess of ugliness in statement or action</i> by an entity, a person or a group, or any of Allah's <i>proscriptions</i> . Some times the word " <i>فاحشة</i> " is <i>euphemistically</i> used to mean <i>adultery</i> or <i>fornication</i> .
fahsha	الفحشاء	topic word used is " <i>الفحشاء</i> " = the noun of " <i>فاحشة</i> ," see التاج. And " <i>الفحشاء</i> " = " <i>profanity</i> " or " <i>profaneness</i> " means: vulgar or irreverent say or action, i.e. <i>the excess of ugliness in statement or action</i> by an entity, a person or a group (2) or any of Allah's <i>proscriptions</i> , (3) or <i>fornication</i> (sexual intercourse between partners who are <i>not</i> married to each other) or <i>adultery</i> (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The <i>ugly excesses of say or action</i> , homosexuality.
		As two words phrase "ensuing that" is introduced here for the Fa= "ف لا" النافية, the consequential "Fa" prefixed to the لا that denies absolutely, in the Arabic text "فلا" = the particle introducing a clause that expresses the result or effect of a preceding clause. In this case and Allah knows best, whoever follows the guidance from Allah ensuing (to) that=as a result of that, no fear shall come their way.
Far-that (and related pronouns)	ذلك وأخواتها	In the Arabic Grammar there are three distinct demonstrative pronouns: (1) for the immediate or very near (masculine/feminine, singular, double or plural), in the subjective or the objective senses; (2) for the middle (masculine/feminine, singular, double or plural) in the subjective or the objective senses, and (3) for the far-that (masculine/feminine, singular, double or plural) in the subjective or the objective senses. Clearly the demonstrative pronouns in English are not as descriptive or inclusive as their Arabic counter parts. So, there are: (a) للقريب: ذا، ذان، تان، تينك، تيك، ذينك، ذاك، تاتك، تيك، ذانك، ذاك؛ للمتوسط: (b) تين، تان، ودين، ذان، تان، تينك، تيك، ذينك، ذاك، تاتك، تيك، ذانك، ذاك؛ للبعيد: (c) تينك، تيك، ذينك، ذاك، تاتك، تيك، ذانك، ذاك.
Feqh		An Arabic word that does not have English equivalent. It means (1) the understanding of the <i>Sharey'ah Laws</i> , and the capacity to discover and derive newer meanings and applications beyond the apparent textual meaning or meanings; (2) intensive and extensive knowledge of Islam.
Ferashan		The Arabic word " <i>فراشا</i> " = " <i>ferashan</i> " literally means (1) " <i>mattress</i> ," or (2) " <i>carpet</i> ," or (3) " <i>حيث فتح الواو يعني المكان المنخفض. أما كسر الواو فيعني المكن الذي تحت القدم أم تحت الجسم. فالوظء كالغطاء عكسا</i> ." However, figuratively the word " <i>فراشا</i> " is used to also mean (3) " <i>wife</i> " or (4) the entire earth as it spreads and extends as a bed.

fetnah	فتنة	word “ <i>fetnah</i> ,” is <i>rooted</i> in the verb “ <i>fatan</i> .” Thus, “ <i>fetnah</i> ” has many meanings; among them: (1) temptation, (2) trial, (3) seduction, (4) enticement, (5) allurement, (6) enthrallment, (7) enrapture, (8) enamoring, (9) captivating, (10) charming, (11) infatuation, (12) fascination, (13) engaging in civil strife, (14) having tumult, (15) subterfuge. (16) Being subjected to punishment for sins already committed. (17) Disbelief. (18) Sedition. <i>In some Ayat any one or combination of the stated meanings could apply.</i> In this case we chose the imperfect phrase “temptation or trial.” Generally: <i>fetnah</i>(engaging in sinful/immoral/unpraised deed/say).
Foad	الفؤاد	word “الفؤاد” is commonly referred to as the “heart.” However, according to many <i>linguists</i> , for example, taking بصائر ذوي التمييز in الفيروزبادي “الفؤاد” is to consider “التفؤد” meaning “التوقد”=glowing. And the <i>Hadeeth</i> , the Prophet (SAWS) said: came to you folks of <i>Yaman</i> . They are kinder “قلوباً” and softer “أفئدة.” The Qur’an says: “lied not the “فؤاد” what it saw.” (S 53:11).
		is Arabic word meaning <i>garlic</i> or <i>wheat</i> or chick peas or bread of wheat. However, “ <i>Thoom</i> ”=garlic and “ <i>Hental</i> ”=wheat and chick peas= “ <i>hummos</i> .”
Forgive		to pardon without harboring ill feeling concerning an offense. غفر In Arabic the word “غفر” means: covered or blanketed an offense so as not to punish for it.
forgot	نسي/ترك	word “نسي” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of <i>cast off</i> or <i>ceased to pay attention to</i> . The second meaning especially applies where Allah says: “We forgot you,” (S 32:14), as Allah does <i>not</i> forget, but He chooses to <i>ceases paying attention to some thing</i> . See اللسان .
ghafeloon	غافلون	word “ <i>ghafeloon</i> ”= “غافلون” is a <i>plural noun, agent, subject of a verb, is disregards, that who are heedless</i> .
ghaith	الغائط	the <i>Lexicon</i> attached to this Translation for the meaning of the <i>figurative of speech word</i> “ <i>ghaith</i> ”= “غائط.”
ghare	غير	word “غير”= “ <i>ghayr</i> ” is an article of <i>negation, exception, a dependent adjective</i> (i.e. <i>لفي صورة من غير مادتها، نحو: الراغب (مجرورة، منصوبة، مرفوعة</i>). Says الراغب : الماء إذا كان حاراً غيرُهُ إذا كان بارداً. And he adds other qualifications. See الراغب . So, <i>غير</i> is neither “ <i>not</i> ,” nor “ <i>no</i> ,” nor “ <i>except</i> ,” but “ <i>other than</i> .”
gharoor	الغرور	deceitment
Ghawoon/ghaween	الغاوين	advisers in discretion.
ghayy		word “الغي” means <i>indulgence in indiscretion</i> , and <i>not</i> just indiscretion, bad as that is.
ghosl	غسل	shower or bath of the entire body after having been <i>jnunban</i> (having had ejaculation, for any reason, including dream. The “ <i>ghosl</i> ” is to be done in a <i>Share’yah</i> prescribed manner, i.e. first like a “ <i>wodboa</i> ” for Prayer, then a full shower or bath.
ghulfon	غلف	word “غلف” means <i>uncircumcised, wrapped, shrouded, veiled</i> , i.e. in a cover or envelop and so we do not understand.
Divine-Guidance	الهدية	Best translation for “الهداية” is divine-guidance , as it is 100% guaranteed to hit the target <i>at all times</i> .
		word “ <i>bada</i> ” has three distinct Arabic meanings: (1) returned to the truth; (2) returned and <i>repented</i> ; (3) entered into the religion of the Jews.
hado	هادوا	word “ <i>bada</i> ” has three distinct Arabic meanings: (1) returned to the truth; (2) returned and <i>repented</i> ; (3) entered into the “ <i>law</i> ” (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does <i>not</i> have a word for “ <i>religion</i> ” <i>per se</i> , that is why they say: “ <i>law</i> ,” that is they say the Mosaic Law, instead of Mosaic religion.
Hameed	حميد	word “ <i>Hameed</i> ”= “حميد” <i>linguistically</i> means: (1) <i>multitudinously praised</i> and (2) <i>multitudinously praiser</i> .
hamm	حام	“ <i>hamm</i> ”= “حام” is the he-camel who impregnates ten she-camels or having had seven successive females born as a result of his impregnation, as a result they let him loose.
	اليد	word “hand” in the Arabic language is in the feminine form, and has many <i>distinct</i> meanings: (1) it is the body part extending from the tips of the fingers up to the shoulders; (2) power or might; (3) having possession of; (4) extending submission to; (5) extending support for; (6) taking the

		hands off; (7) given the back of the hand=giving freely; (8) favor; (9) handle of; (10) fell in his hand=felt sorry; (11) under the hand of=trained by; (12) between the hands=in the front of or before (prior to) it.
Hanifan		Inclined aright.
Harth	الحرث	Arabic word “ <i>harth</i> ” has many meanings:(1) the place where sowing seeds are placed; (2) the work of the cultivator; (3) the trodden tract; (4) reward; (5) lot or fate.
	حرج	the word “ <i>حرج</i> ” = “ <i>اضيق الضيق</i> ,” see “ <i>اللسان</i> ,” e.g.: if you were to get <i>two identical sheets of papers</i> and put them <i>congruently</i> against one another <i>the space between them</i> is called “ <i>حرج</i> ,” that is there is practically nothing <i>narrower</i> than that space between the two sheets of paper. Also, “ <i>حرج</i> ” could mean “sin”.
<i>The Hazan and The Huzno</i>	الحنن الحزن	الحنن (1) with a <i>fat’ha</i> on both the ح and ن is a <i>long-lasting sadness</i> , very close to permanent in fact permanent sadness <i>adhering to the affected person</i> . While (2) الحزن with a <i>dhammaton</i> on the ح and a <i>saknaton</i> on the ن, which equals a <i>temporary sadness</i> , i.e. <i>not permanent one adhering to the one suffering from it</i> . Example of الحنن is that of those Prophet’s Companions who had <i>utmost desire to join Tabook’s Campaign with The Prophet (SAWS)</i> . But they <i>lacked the means</i> to carry their <i>bodies and their food and water-supplies</i> . So they came to The Prophet asking him for help and he said that he did not have what they were asking for. So they were diverted away while their eyes overflowing with tears <i>hazanan</i> and not <i>huznon</i> , as that meant to them was a lost-opportunity which will never present itself to fight for Allah’s cause. What an <i>ardent contrition</i> for them. This situation is best depicted by <i>Ayah at-Tawbah (Repentance)</i> : “And not on whom ^r if when ^o <i>ataw</i> (they ^z <i>approached/ came to</i>) you ^g to carry them, said you ^g : [I] find not what (to) carry you ^b on it ^x they ^z diverted while their eyes overflow of tears, <i>hazanan</i> (<i>permanently sad</i>) that not find they ^z what (to) expend” (S9:92). But take the <i>Ayah of Yousif</i> , with respect to his father’s الحزن with a <i>dhammaton</i> on the ح and a <i>saknaton</i> on the ن: “Said [he]: verily only, [I] complain my <i>batbth</i> (<i>ultimate-grief</i>) and my sadness to Allah, and [I] know from Allah what not know you ^z ”. So <i>Yousif’s</i> father knew from Allah that his sadness will one day be <i>relieved</i> and be <i>done-away-with</i> , when he meets <i>Yousif</i> , which ultimately did happen and his sadness was <i>relieved</i> and <i>done-away-with</i> .
Hasan or hasona	حسن or حسن	ame beautiful or was beautified.
Hasanah	حسنة	ingular, feminine (the plural of which is: “ <i>حسنات</i> ”= <i>hasanat</i>), and means: an all around beautiful desirable).
Hass	حسن	word “ <i>has</i> ” has many meanings: (1) uprooted to eradicate; (2) kill to destroy; (3) felt it and knew it; (4) felt compassionate towards; (5) possessed strong sense of feelings.
hawa	هوى	onal inclination, tendentious liking.
hejr	حجر	word “ <i>محجور عليه منكم أي انكم ممنوعون منه بتحريمه عليكم</i> ,” that is that which is <i>under your protection</i> but by <i>law</i> you are <i>forbidden</i> to make use of them
Hittatann	حطة	word “ <i>hittatann</i> ” is a word of <i>submission</i> to Allah and <i>repentance</i> ; such as, and Allah knows best, “May Allah removes our sins from our shoulders.” However, the evildoers <i>changed</i> the word, as the next <i>Ayah</i> states.
ho	هو في نزله	pronoun “ <i>هو</i> ” in “ <i>نزله</i> ” refers to the <i>Qur’an</i> . The <i>Qur’an</i> as <i>Allah’s Speech</i> is not “it” <i>per se</i> . But to say “ <i>he</i> ” or “ <i>He</i> ” would imply, if not impose, a <i>potential serious of problem</i> of “is the <i>Qur’an</i> ‘ <i>makhloog</i> ’= he which was created?” To avoid such potential problem I preferred to resort to the <i>lesser of the two harms</i> (not evils) and used “it” to refer to the <i>Qur’an</i> or “Allah’s Speech” where appropriate throughout this <i>Translation</i> .
Huda hedayah	هدى هداية	word “ <i>هدى</i> ” or “ <i>هداية</i> ” in <i>Arabic</i> is clear to be “ <i>aright-guidance</i> ,” not just mere “ <i>guidance</i> ” in English in the <i>literal</i> sense of “ <i>ushering</i> ,” “ <i>showing</i> ,” “ <i>leading</i> ,” “ <i>piloting</i> ,” “ <i>steering</i> ” etc. But if such “ <i>guidance</i> ” is <i>directly linkable</i> to Allah, as for example: “Allah guides whom He likes,” then <i>it is</i>

		<p>automatically the “aright-guidance” that is because Allah <i>always</i> guides to the <i>aright-guidance</i></p>
Hukmon/hukmohukman/hekmah	حكم حكما حكمة	<p>“<i>hukman</i>” = “<i>hukmo</i>” or “<i>hukmon</i>” only “<i>hukmo</i>” and “<i>hukmon</i>” are grammatically inflected, each is a: subjective, singular, masculine noun meaning a decision or a ruling or a judgment rendered: according to the sound understanding of all relevant factors in any given situation effecting just judgment all around and consistent or harmonious with the Arabic “<i>hekmah</i>,” which is the knowledgeable and sound placement as well as the use of things in their proper places and functions to produce the best immediate and ultimate results.</p> <p>Example of Arabic “<i>hukmo</i>,” is defending the <i>wronged</i>, whoever he/she/they might be against the <i>wronger</i>, whoever he/she/they might be <i>any time and anywhere</i>. This is well exemplified by the pre-Islamic era “<i>Helf Al-Fodhool</i>,” which <i>outweighs</i> and <i>out balances</i> the most modern U.N “human rights” in all its aspects.</p> <p>And two illustrations of Arabic <i>wisdom</i> are: (a) <i>personal honor</i> deriving from the <i>personal genealogy</i>, that <i>must</i> be maintained to be <i>genuinely pure and publicly acknowledged and undisputable</i>; and (b) Arabic <i>hospitality</i>, which so <i>legendary</i> that an Arab would offer his utmost to his guest to keep the guest <i>comfortable</i> and <i>fed</i> even if the host remains <i>rather uncomfortable</i> and <i>hungry</i> in the interim.</p> <p>Additionally, Allah by His <i>foreknowledge</i> knew that once the Qur’an is among the Arabs who would come to believe in it, then the <i>Qur’an</i> would <i>further refine</i> their good traits and <i>augment</i> them by its <i>divine criteria of prescription and proscription</i>, making the Arabic “<i>hokum</i>”=rule or “<i>hekmah</i>”= “wisdom” even <i>souder</i> and <i>more unmatched</i> in its justice.</p> <p>حكما عر means according to Arabic “<i>hukmo</i>” or “<i>hekmah</i>” as described above.</p>
hurum	حرم	<p>word “<i>hurum</i>” = “حُرْم” means wearing the “<i>ehram</i>”=“إحرام,” that is the <i>ritual garment of consecration</i> for <i>Hajj</i> or <i>Ummrah</i>.</p>
husban	حسبان	<p>word “حسبان” is very significant here, but for lack of a better word we say, in this context, <i>reckoning</i>. But “حسبان” is the plural of “حساب” = mathematics, but it is also the <i>infinitive</i> noun of the “حساب,” which is in <i>itself</i> an <i>infinitive</i> noun. In Arabic when <i>two</i> words are <i>equivalent</i> in meaning, the one with <i>more</i> letters to its construct <i>carries more meaning</i> than its synonym. In this case “حسبان” has one letter “ن” more. Also, since both “حساب” and “حسبان” are <i>infinitive</i> nouns, the “حسبان” would have <i>more meaning</i> to it. The <i>infinitive</i> noun of any word implies the <i>ultimate</i> action of the verb. And when there is <i>more word construct</i> of an <i>infinitive</i> noun that means <i>more precision and instructiveness</i>. Thus in this context, the “حسبان” indicates <i>very precise reckoning</i> and that <i>we should take heed</i> of the various potential <i>implications</i> of such a precision.</p> <p>so could mean: <i>by way of reckoning settling account or retaliating by: thunderbolts, fragmented stones, scourge, in</i> (S 18:40).</p>
Husn	“حسن”	<p>utifulness all around= “الجمال” The difference between “الحسن” and “الجد” is that for <i>beautiffulness</i> is <i>relative</i> (i.e. <i>in the eye of the perceiver</i>) الحسن= <i>absolute beautiffulness perceived by all</i>.</p>
Injustice	الظلم الظالم و الظلوم	<p>act “الظلم” = “injustice.” Unfortunately in English “injustice” is <i>not</i> verb-conjugable, so we cannot conjugate the past tense “ظلم” from it. However, the word “wrong” has <i>so many different meanings</i>. And, among the <i>myriads</i> of meanings, and <i>down the line</i> of such meanings, is “injustice.” But this word is verb-conjugable, so we can say “<i>wronged</i>” for “ظلم” and “<i>wronger</i>” for “ظالم”= “<i>injustice-doer</i>.” Clearly for “ظالم”= “<i>injustice-doer</i>” is better, as its <i>first and immediate</i> meaning is “فاعل الظلم”= “<i>injustice-doer</i>.” And كثير الظلم=الظلم for <i>intensity</i>.</p>
Indigent		<p>word “فقير” versus the “مسكين,” the “فقير” is the “<i>indigent</i>” = <i>lacking self-sufficiency</i>; whereas the “مسكين” has <i>some</i> but <i>not</i> sufficient for <i>self-sufficiency</i>, as the “مساكين” they <i>possessed a ship</i> and they were <i>working</i> in the sea, as <i>Ayah</i> 18 of (S 18: 79), which states: “As however, the ship, so it ^w was for poor, they work in the sea.” So the “مساكين” <i>possess some thing but not sufficient for their self-sufficiency</i> and they are <i>actively working</i> to <i>improve their lot</i>. On the other hand, the “الفقراء” = the “<i>indigents</i>” who <i>lack self-sufficiency</i></p>

		and <i>not</i> doing much about it, <i>Ayah</i> 273 of (S2: 273) which says: “For the indigents who they (<i>had</i>) been straitened in Allah’s way, they can not strike in the Earth.” In another <i>Ayah</i> (S28:24) when <i>Mosa</i> (<i>Moses</i>) was very hungry, as he did not eat for days and prayed saying: “my Lord, verily I am for what You descended to me of <i>khayren</i> (<i>provision, desirable</i>) indigent.”
<i>ishraq</i>	الإشراق	word “الإشراق” = “الإضاءة و انبساط الشمس على الأرض,” see التاج. That means when the <i>sun fully shines over the Earth</i> . This is <i>not</i> to be confused with “ <i>sunrise</i> ” = “البروز,” i.e. when the sun <i>first appears</i> like the crescent but <i>not</i> fully out. Thus, “الإشراق” = <i>full sunshine</i> .
<i>Isron/isran</i>	إصر إصرا	word “ <i>isron</i> ” or “ <i>isran</i> ” or “ <i>isren</i> ” all mean the same, only grammatically deflected. Thus, “ <i>isron</i> ” has many meanings, among them: (1) the <i>severe and heavy burden</i> , that is <i>imposed</i> on a person which <i>he and he alone is to carry and discharge its full obligations, with no permission for assistance by any one else</i> ; (2) severe, heavy, <i>personal</i> , and <i>most burdensome</i> obligation; (3) imprisonment and restriction; (4) grave sin; (5) burdensome covenant.
<i>istafa</i>	إصطفى	word “ <i>istafa</i> ” = “إصطفى” means He <i>affectionately selected a person or a faith</i> (i.e. on the basis of rationally observable criteria) for a <i>rather important mission</i> and that <i>such selection ceaselessly guarded by Allah</i> (SWT).
<i>Istamta’a</i>	استمتع	continuously sought and lengthily benefited the delight of (...).
<i>istawa</i>	استوى	word “ <i>istawa</i> ” has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that <i>in the case of Allah, the “how” did He “istawa” is not knowable</i> , because there is <i>nothing to compare</i> Allah with to know the “ <i>how</i> ” of His action.
<i>Jaheem</i>	الجحيم	word “الجحيم” is proper noun, but it means <i>intensely blazing fire</i> . See الراغب.
<i>jabeleen</i>	الجاهلين	7) The word “ <i>jabeleen</i> ” is <i>masculine, plural subjective noun</i> meaning <i>they that do</i> what they should <i>not</i> regardless of whether they <i>believe</i> or <i>not believe</i> the correctness of their doing.
<i>jabeleen</i>	جاهلين	word “ <i>jabeleen</i> ” is <i>masculine, plural subjective noun</i> meaning <i>they that do</i> what they should <i>not</i> regardless of whether they <i>believe</i> or <i>not believe</i> the correctness of their doing. See الراغب.
<i>Jahil</i>	جاهل	er, ignorant.
	جهاد	word “ <i>Jihad</i> ” = “جهاد,” has several meanings, among them: (1) earnestly exerting one’s utmost mental, physical, and possessional efforts fighting/striving in Allah’s cause, (2) stood fast to <i>submit</i> him/her self to Allah’s <i>criteria of prescription and proscriptions</i> i.e. according to the Sharey’ah; (3) fought in the cause (way) of Allah; (4) fought to defend the personal honor, property, relatives, home, or fellow Muslim.
<i>junah</i>	جناح	word “جناح,” with a “ <i>fatha</i> ” on the “ج,” <i>literally</i> means “ <i>wing</i> ” or the “ <i>hand, from the tip of the fingers to the shoulder joint</i> .” Since the “ <i>wing</i> ” or the “ <i>hand</i> ” are on <i>one side</i> . But “جناح,” with a “ <i>dhammah</i> ” on the “ج,” is taken as if there is an <i>inclination</i> for sin or is the sin itself, or a “تضييق” = constraint. So, no “جناح” = no sin, in most case.
<i>Junoban</i> or <i>Janabah</i>	جنباً جنبابة	word “ <i>junban</i> ” = “جنباً” means having had <i>ejaculation by sexual intercourse</i> or <i>other means</i> , such as in a dream. When one is “ <i>junban</i> ” = “جنباً,” it said he has “ <i>janabab</i> ” “جنبابة” or he is in the “ <i>great incidence</i> ,” as <i>opposed</i> to the “ <i>lesser incidence</i> ” when one breaks his “ <i>wodho’d</i> ” = <i>cleansing for prayer performance</i> .
<i>khadha</i>	خاض	Arabic tongue expression: “خاض في الحديث” = “ <i>waded in the topic</i> ,” means <i>plunged</i> into discussing the topic <i>without knowledge</i> or <i>recklessly</i> . Thus, those who rejected and derided Allah’s <i>Ayat</i> were <i>wading</i> in the topic
<i>kadheem</i>	كظيم	word كظيم means “ <i>unrelentingly suppressing</i> ” one’s grief. But the word is an <i>intensified noun</i> = “ <i>suppressor</i> ” “كظيم” not “كاظم.”
<i>kalalah</i>	كلالة	Arabic word “ <i>kalalah</i> ” = “كلالة,” has many meanings, among them: (1) any deceased person that has no living biological parents, or no children, his <i>heirs</i> are “ <i>kalalah</i> ” = “كلالة,” (2) any deceased person who has no living biological parents, nor children, his <i>left property</i> is “ <i>kalalah</i> ” = “كلالة.” The “ <i>kalalah</i> ” = “كلالة” is by “ <i>heir</i> ” or “ <i>heirs</i> ” or the <i>left</i> (after death) <i>property</i> . (3) Also, “ <i>kalalah</i> ” = “كلالة” is a noun for <i>other than father and son</i> of the heirs.

kalla	كلا	word “ <i>kalla</i> ”= “كلا” has three meanings: (1) absolute negation, in the sense of deterring and reprimanding a claimer of some thing, (2) verily, truly, certainly, (3) yea, yes. See المعنى لابن هشام.
Karhan/korhan	كرها / كرها	words “كرها” with a <i>fat’ha</i> on the “ك” is the <i>dislike</i> which is <i>imposed</i> on one <i>by others</i> ; whereas “كرها” with a <i>dhammah</i> on the “ك” is that <i>discomfiture</i> which one <i>imposes on own-self</i> , such taking of a <i>bitter</i> medicine for one’s own health.
kareem	كريم	<p>Arabic word “<i>karramna</i>” is made up of <i>two</i> words: “<i>karram</i>” and the pronoun “<i>na</i>,” referring to Allah. The word “<i>Karram</i>,” is in the <i>intensive</i> form, for <i>repetitive</i> for <i>multifarious</i> connotations and denotations, and is <i>rooted</i> in its etymological roots of “<i>karoma</i>” or “<i>karema</i>.” “<i>Karoma</i>” means <i>became</i> “<i>kareem</i>”= the <i>agent</i> or the <i>subject</i> of a verbal sentence (meaning <i>plentiful giver</i>). “<i>Kareem</i>” also means <i>he who is generously giving</i> good things, all things, <i>including</i> the bestowing of <i>nobleness</i> or the conferring of it. When the article “The” is affixed immediately <i>before</i> the word “<i>Kareem</i>”=“The <i>Kareem</i>” then it means <i>one of the all around most beautiful attributive names</i> of Allah. Thus, generosity <i>includes</i> honor (honorableness) <i>as a corollary</i>. But nobleness does <i>not necessarily</i> include generosity as part of it. The word “honored” is discussed in the next paragraph.</p> <p>Arabic, <i>Sharraf</i>=honored=placed nobly, or considered to be noble or honorable, but <i>not necessarily coupled</i> with <i>giving</i> or <i>generous giving</i>, <i>per se</i>. Thus, if <i>Sharraf</i>=honored was intended by Allah, He would have certainly <i>used it</i>.</p> <p>Therefore, since there is <i>no</i> English word <i>corresponding</i> to the Arabic word “<i>karrama</i>” in the <i>Ayah</i> of S17:70, and some how having <i>omitted</i> the words “<i>and</i>” plus “<i>Laqad</i>,” those transistors hastily and for <i>lack of better proper</i> English word, they used the word “honored,” which is definitely <i>not only insufficient</i> but <i>deficient</i> to convey the <i>linguistic</i> meanings, implications, connotations and denotations of the word “<i>karram</i>,” especially in its <i>intensive</i> form. [See Section 26A and more so Section 27 for the <i>central</i> and <i>imperative</i> role of the <i>Arabic language</i> in <i>The Qur’an</i>]. Thus, that <i>substantially truncates</i> the texts, and <i>transposes</i> its parts, and changes its <i>textual</i> meaning. In the above <i>Ayah</i>, Allah says: <i>laqad karramna</i> (<i>verily already and affirmatively</i> We had <i>bestowed</i> Our generosity <i>and</i> granted <i>emplacement</i> in a noble status for prestige), i.e. given <i>abundance</i> to sate all needs <i>plus ennobled</i> to prestigious status. Thus, the <i>concepts</i> of “<i>and</i>,” “<i>already</i>,” “<i>affirmed</i>,” “<i>generosity</i>,” all are <i>lost</i>, if we were to settle for the above quoted <i>translations in this footnote</i> for this <i>generous Ayah</i>. Therefore, the translation as indicated in the main text above is better, as it translates the exalted lavisher <i>Ayah</i>, <i>closer</i> to its text, and hopefully (in the sight of Allah) more <i>completely</i> and <i>perfectly</i>, <i>en-sha-Allah</i>, Amen.</p>
Khaba’eth	خبائث	word “خبائث” is the plural feminine for “خبیثة,” meaning: (1) <i>she-adulterous</i> or <i>she-fornicator</i> , (2) the <i>colocynth</i> plant which produces <i>bitter fruit</i> or the <i>dodder</i> plant, which is produces <i>likewise fruits</i> . (3) All the bad things.
khafa	خاف	Some Arabic linguists said that: “الخوف”= “العلم.” Thus, in this <i>Ayah</i> : “خاف” means “علم.” I believe that this “علم أو خوف” is really the <i>certainty</i> of the <i>presumed consequences</i> of not following Allah’s prescriptions and proscriptions with respect to the bequeather. See تاج العروس.
khalaq	خلق	portion
Khalifah		word “ <i>khalifah</i> ” has at least two, if not more, meanings: (1) vicegerent; (2) the one that <i>replaced</i> another who was <i>before</i> him. For example: Allah made <i>each generation to follow another</i> .
khashyaton	خشية	word “خشية” or word “تخشى” = “ <i>reverential-fear</i> ” and “ <i>reverentially-fear</i> ,” respectively, as there is <i>no</i> single English word, to the best of my knowledge, to say “تخشى” or “خشية.” Similarly all the conjugations of these two words stand the same translation except for the applicable grammatical inflection in the given sentence.
<i>Khatayakum</i> <i>Khataon</i>	خطايكم خطا	word (a) “ <i>khatayakum</i> ” is <i>not</i> synonymous with (b) “ <i>khatey’atekum</i> ” as some translators tend to make the mistake. The former (a) is the result of <i>unintended</i> error or fault in the course of normally “ <i>permissible</i> ” action; whereas (b) is the result of <i>intended</i> action in course of <i>not permissible</i> action in the first place. Thus, “ <i>khatayakum</i> ” is <i>plural masculine</i> , based on the singular word “ <i>khataon</i> ”= “خطا”=error
<i>khatey’atekum</i>	خطيئاتكم	word “ <i>khatey’atekum</i> ” is <i>plural masculine</i> , based on the word “ <i>khatey’ab</i> ”=

Khatey'ah	كم خطيئة	"خطئة"= Violation
<i>khayren</i>	خير	word "خير" = " <i>khayron</i> ," and grammatically inflected " <i>khayren</i> " or " <i>kharam</i> " all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely "خير."
Khayron		word " <i>khayren</i> " is really " <i>khayr</i> " suffixed by the " <i>en</i> " at the end of the word for Arabic grammatical nunnation, because of the prepositional letter من (of); and the word " <i>khayr</i> " has four <i>distinct</i> and <i>unrelated</i> meanings: (1) opposite of evil, e.g.: <i>useful</i> and <i>favorable</i> or <i>good things</i> or <i>happenings</i> ; (2) worthiness and goodness, (3) <i>better</i> , the adjective <i>comparative</i> of good, (4) <i>money</i> , (5) a person who <i>possesses lots of money</i> or who is <i>better</i> than some other person in <i>one way or other ways</i> .
khollah	خلة	word "خلة" is " <i>ultimate-faithful-friendship</i> ." English as well as Arabic-English dictionaries almost <i>all</i> do <i>not</i> have an entry for "خلة." They come closest to it in the opinion of the authors of such a few dictionaries by saying " <i>intimate-friendship</i> ." Clearly <i>intimate</i> , although gives the sense of " <i>closeness and sincerity</i> " it also carries with it the <i>unacceptable</i> open expression of " <i>sexual relation</i> ," hence making such entry as <i>useless and invalid</i> in terms of "خلة" as stated in The Qur'an. That is why I chose to express "خلة" as " <i>ultimate-faithful-friendship</i> ."
La-alla		Arabic words " <i>la-alla</i> "= <i>craving currently unavailable deed, perhaps abridges it; abridged by perhaps</i> ; " <i>asa</i> ,"= <i>abridged by may</i> , and " <i>layta</i> ,"= <i>craving longingly</i> . There is no proper English equivalent for any of the words, but only approximating them by abridging each, as aforementioned. The words are frequently used in The Qur'an. Linguistically, all are words or particles of <i>hope, craving, and uncertainty</i> . However, <i>explainers of The Qur'an</i> say both are particles of <i>certainty, if the action is from Allah</i> , realization of which is <i>always sure and definite</i> . The words are frequently used in The Qur'an.
lamastom	لامستم	word " <i>lamastum</i> " has several meanings, among them: (1) touching; (2) euphemistically having had sexual intercourse.
Laqad	لقد	<p>already affirmatively bestowed our generosity to:</p> <p>All English translations of the Noble Qur'an this author came across, translators of this <i>Ayah</i> invariably translated it around these two versions: "Verily We have honored the children of Adams." Or, "We have indeed honored the sons of Adams." Such translations are <i>insufficient</i> if not <i>deficient</i>, as they are <i>omissive</i> of "<i>and</i>" plus <i>very important word in the text</i> that carries <i>two</i> meanings. The word is "<i>Laqad</i>". The words "<i>verily</i>" and "<i>in deed</i>," are <i>not</i> good equivalents for "<i>laqad</i>." That is because "<i>verily</i>" means <i>in truth</i>; in fact; or with confidence; assuredly. And "<i>indeed</i>" means: without a doubt, certainly.</p> <p>However, "<i>Laqad</i>" is made up of <i>two</i> functional words: "<i>La</i>" and "<i>qad</i>." "<i>La</i>"=the article of <i>affirmation</i> of action; and "<i>qad</i>" the article of <i>termination</i> of action, corresponding to <i>already</i> in English. It (i.e. "<i>qad</i>") also could mean: <i>may, might, at times, or some times</i> (meanings not applicable in this case). In addition to that <i>omission</i> of "<i>laqad</i>," they <i>unintentionally substantially truncate</i> the <i>Ayah</i>, as we shall show below. Consequently, they <i>inadvertently alter</i> its meaning. In part, <i>unjustifiably</i> they <i>dismiss the antecedent and primary portion</i> of the <i>Ayah</i>; and in another they <i>transpose and maintain the secondary portion</i> of the <i>Ayah</i>. In other words, by <i>omitting or transposing, inadvertently under-translate</i> the <i>Ayah</i>. Thus "<i>laqad</i>" means: <i>verily, already affirmatively</i>...</p> <p>Arabic word "<i>karramna</i>" is made up of <i>two</i> words: "<i>karram</i>" and the pronoun "<i>na</i>," referring to Allah. The word "<i>Karram</i>," is in the <i>intensive tense</i> (case), for <i>repetitive</i> or <i>multifarious</i> actions, and is rooted in its etymological roots of "<i>karoma</i>" or "<i>karema</i>." "<i>Karoma</i>" means <i>became</i> "<i>kareem</i>"= the <i>agent</i> or the <i>subject</i> of a verbal sentence (meaning <i>plentiful giver</i>). "<i>Kareem</i>" also means <i>that who is generous and bounteous, copiously and openhandedly giving anything and everything, including the bestowing of nobleness or the conferring of honorableness</i>. When the article</p>

		<p>“The” is affixed immediately <i>before</i> the word “Kareem”=“The Kareem”=one of the <i>all-beautiful attributive names</i> of Allah, Who is All-Giving <i>abundantly and beyond bounds</i>. Thus, generosity <i>includes</i> honor (honorableness) <i>as a corollary</i>. But nobleness or honorableness does <i>not necessarily</i> include generosity as part of it. The word “honored” is discussed in the next paragraph.</p> <p>rabic, <i>Sharraf</i>=honored=placed or considered to be noble or honorable, but <i>not necessarily coupled</i> with <i>giving</i> or <i>gift giving</i>, <i>per se</i>, especially <i>generous giving</i>. Thus, if <i>Sharraf</i>=honored was intended by Allah, He would have certainly <i>used it</i>.</p> <p>efore, since there is <i>no</i> English word <i>corresponding</i> to the Arabic word “<i>karrama</i>” in this <i>Ayah</i>, and some how having <i>omitted</i> the words “<i>and</i>” plus “<i>Laqad</i>,” those transistors hastily and for lack of <i>better</i> or <i>proper</i> English word, they used the word “honored,” which is definitely <i>not only insufficient</i> but <i>deficient</i> to convey the <i>linguistic</i> meanings, implications, connotations and denotations of the word “<i>karram</i>,” especially in its <i>intensive</i> form. In fact, that <i>substantially truncates</i> the texts, and <i>transposes</i> its parts and change <i>textual</i> meaning. In the above <i>Ayah</i>, Allah says: <i>laqad karramna</i> (We have <i>already affirmatively bestowed</i> Our generosity...), i.e. given <i>abundance</i> to sate all needs and granted <i>emplacement</i> in a noble ranking for prestige. Thus, the <i>concepts</i> of “<i>and</i>,” “<i>already</i>,” “<i>affirmed</i>,” “<i>generosity</i>,” all are <i>lost</i>, if we were to settle for the above quoted <i>translations in this footnote</i> for this <i>generous Ayah</i>. Therefore, the translation as indicated in the main text above is far better, as it translates the Noble <i>Ayah</i>, <i>completely</i> and hopefully (in the sight of Allah) <i>perfectly, en-sha-Allah, Amen</i>.</p>
<i>lawla</i>	لولا	<p>article “<i>lawla</i>” has <i>four distinct</i> meanings: (1) if followed by a <i>noun</i>, for a subject of a nominal sentence, it means a <i>negation</i> of action due to others; = <i>had it not been for</i>; (2) if followed by a <i>verb</i> of the <i>present tense</i> or its <i>probability</i>, then it means (a) (طلب تحضيض) demand for prodding and urging for the action of the verb itself, = <i>will you not, why do not you</i>; or (b) (طلب ع) meaning polite and submissive request for the action in reference= <i>you should</i>; (3) If followed by a <i>past tense</i>, then it is for reprimand and remorse= <i>why did not you, why have not you</i>; (4) for inquisitiveness, as in: “لولا أخرتني إلى أجل قريب” = هلا See محيط المحيط والبصائر والتاج by المعلم بطرس البستاني</p>
<i>Lebas</i>	لباس	<p>word “لباس” <i>linguistically</i> has <i>myriads</i> of meanings, any of them (if not all) could apply here, especially <i>figuratively</i> speaking. Meanings such as: (1) spouse, (2) inner-clothing (i.e. the <i>under-wear</i> that <i>comes in direct contact with a bare-skin</i>, (3) dressing of the pudenda, (4) usufruct, (5) gratification, (6) wear, (7) protective dress, <i>vis-à-vis</i> heat/cold, (8) cover with: (a) clothe, (b) mail, (c) darkness, i.e. to obstruct vision. See البصائر واللسان. Also <i>figuratively</i>, it means (A) the <i>wife and husband</i> as hugging one another like the inner clothing; (B) They are means of prevention, for each other, from adultery; (C) The spouses are <i>comfort</i> and <i>tranquility</i> for each other; (D) They are cover for each other against all kinds of external lust; (E) They are private and exclusive for one another; (F) They are an adornment for each other; (G) They are to each other like a container, separating themselves as a unit from others in private way; (H) They are allowed to see each other private parts without any problem whatsoever; (I) Last but not least, there should be closeness between them in terms of age, educational background, linguistic, cultural and even social status. The word Leqa'a = meeting with= (1) to come upon, i.e. find;(2) to join in company with; (3) to be subjected to fortune or vicissitude. See Merriam Webster Dictionary.</p>
<i>Ma = when</i> ^o	ما	<p>e particle “ما” which <i>most</i>, if not <i>all</i>, translators either <i>ignore (intentionally or not)</i> or <i>misinterpret</i> as “of.” This particle according to the linguists and the majority of Qur’an commentators say that it is <i>extra</i> but meant to <i>intensify</i> the action it modifies. This author is among those who do <i>not</i> believe that there is a <i>single letter in The Qur’an that is extra per se</i>. But surely this “ما” and some times “من” are for <i>intensification</i>. Some tome it is referred to as “ما المصدرية”= <i>infinitive/ indefinite article</i> ما to <i>infinitely intensify</i> what it modifies.</p>

		Or some time as a*This “ما” = إسم إستفهام لغير المميز = i.e. an <i>inquisitive-noun</i> for <i>non-distinctive entity</i> . That is for <i>non-human/ non-Jinn</i> . See footnote for (S21:28) for <i>elaboration</i> .
<i>madbooran</i>	مدحورا	word “ <i>madbooran</i> ”= “مدحورا” is a <i>masculine, singular, objective noun</i> , no English equivalent for it.
<i>mafrodhan</i>	مفروضا	word “ <i>mafrodhan</i> ”= “مفروضا” is <i>masculine, objective noun</i> for which there is no English equivalent.
<i>maghdboobe</i>	المغضوب	word “المغضوب” is an <i>objective noun and postfixed</i> = “مفعول و مضاف اليه” So there no English equivalent for it, hence it’s <i>transliterated</i> as indicated above.
<i>makra</i>	المكر	word “مكروا” from “المكر” which means <i>distracting (turning away) others from their original focus to another end</i> , for <i>good-end</i> or <i>bad-end</i> , by means of <i>excellent skill and profound discernment</i> . If such distraction is for <i>good end</i> then it is Allah’s “مكر,” as Allah is <i>always</i> worthy of doing <i>none but good</i> . But if for a “bad end or ulterior motive” then it is a <i>bad</i> “مكر,” which <i>could</i> be worthy of the human. See <i>الراغب</i> for the <i>definition</i> of “المكر.”
<i>manna</i>	منّ	he leveraged His <i>ne’amah</i> (<i>all around sufficiency, surplus, good health and delight</i>).
<i>masjoor</i>	المسجور	word “المسجور” has <i>several</i> meanings, including the <i>paradoxical</i> one. As “المسجور” means: the <i>filled/ the emptied / the kindled</i> .
<i>mathmooman</i>	مذموما	word “ <i>mathmooman</i> ”= “مذموما” is a <i>masculine, singular, objective noun</i> , no English equivalent for it.
	متا	Arabic word “متاع”= “ <i>mata’a</i> ” comes from the root word “مَتَعَ” = “ <i>matta’a</i> ” with many meanings, among them: (1) <i>resources of transitory worldly delight</i> (2) “ <i>Matta’a Allabo</i> ” that is Allah <i>prolonged</i> the life of some one for a very long time; “the rain <i>matta’a</i> ” the plants, i.e. made them to grow taller. (3) “ <i>matta’abo Allah</i> ” that is Allah allowed him to take advantage of the pleasures of any thing usable and favorable. (4) “ <i>Matta’a</i> ” his divorced wife, means gave her <i>met’ah</i> , i.e. the <i>Sharey’ah</i> prescribed provisions for the divorced wife after divorce. (5) The Qur’an the following <i>Ayah</i> describes the “ <i>mata’a</i> ” of this world as: “Beautified for people love (of) the lust from the women, and the offspring, and of the talents (<i>units of weight each equal to 1,200 ounces</i>) heaped of the gold and the silver, and the horses branded, and the cattle and the “ <i>barth</i> ” (<i>tiled, sowed and fruit producing land</i>); that is a “ <i>mata’a</i> ” of the life of the world; and with Allah (is) all-beautiful return.” (Qur’an 3:14). See <i>Lexicon</i> attached to this <i>Translation</i> for an <i>elaboration</i> on this “ <i>Matta’a</i> ” means: (1) “ <i>Matta’a Allabo</i> ” means Allah prolonged the life of some one for a very long time; “the rain <i>Matta’a</i> ” the plants, i.e. made them to grow tall. (2) “ <i>Matta’abo Allah</i> ” means Allah allowed him to take advantage of the pleasures of any thing usable (such as furnishings) and desirable. “ <i>Matta’a</i> ” his divorced wife, means gave her <i>met’ah</i> , i.e. the <i>Sharey’ah</i> prescribed provisions after divorce. Therefore, “ <i>mata’a</i> ” means: taking temporary advantage of the worldly pleasures. he word “متاع”= “ <i>mata’an</i> ” is rooted in the word “مَتَعَ” = “ <i>matta’a</i> ” with many meanings, among them: <i>resources of transitory worldly delight</i> . he word “متاع” = “ <i>mata’an</i> ” has <i>many</i> meanings, among them: <i>furnishings, chattel, things for utility</i> .
<i>mawqothah</i>	موقودة	<i>qothab</i> (<i>she-beaten-violently-to-death</i>).
<i>Meskeen/masa keen</i>	مسكين\ مساكين	word “ <i>meskeen</i> ” its plural is “ <i>masakeen</i> ,” = the <i>possessor of some but not sufficient</i> means to <i>satisfy his needs and goes seeking to satisfy that</i> . According to the <i>Ayah</i> of (Q16:60): “As (<i>to</i>) the ship, so it ^w was for (<i>possessors of some but insufficient self-sufficiency, so they seeks</i>) people working in the sea.” So the “ <i>meskeen</i> ” does possess some thing but not enough for self-sufficiency, so he goes seeking to make it up. See the “الفقير”= the <i>destitute poor</i> .
<i>Meygat, mawageet.</i>	ميقات مواقيت	word “ <i>meygat</i> ”= “ميقات” has several meanings: (1) <i>designated time(s) and place(s)</i> , (2) a time span, (3) <i>fixed phases of time</i> (such as for the moon), (4) <i>being on-time</i> , (5) a place where pilgrims consecrate for their pilgrimage, (6) <i>place of pilgrimage</i> .
<i>moqennen</i>	موقنين	of complete certainty.
<i>mozahzebe</i>	مَزَحَ بِهِ	word “ <i>mozahzebe</i> ” is <i>deflected subject</i> of the past tense root word “ <i>zahzaha</i> ”= “زَحَزَحَ” which means <i>moved the object back and forth or from side to side, usually gently, intending to budge or displace it</i> . Thus, “ <i>zahzaha</i> ”=

		“زُحِجَ” means <i>displaced</i> or <i>moved away</i> from an original place.
<i>mubashshereen</i>	مبشرين	word “ <i>mubashshereen</i> ” is <i>masculine, plural, subjective noun</i> , meaning <i>proclaimers of good tiding</i> , with <i>no English equivalent</i> .
<i>mugaraboona</i>	مقربون	word “المقربون” is <i>masculine, plural, objective noun</i> , <i>no English equivalent</i> for it, so translated as “ <i>the ones-made-near</i> .”
<i>mugtasedah</i>	مقتصد	word “ <i>mugtasedah</i> ” meaning <i>moderate</i> , i.e. <i>not engaged in exceeding the bounds</i> by saying <i>improper</i> say regarding Jesus, or Mohammad upon both the peace. Or they who said the proper say regarding Jesus and Mohammad upon both the peace. Or may be the <i>hypocrites</i> but <i>not jesters or scoffers</i> . See القرطبي.
<i>mubdharan</i>	محضرا	word “ <i>mubdharan</i> ”= “محضر” is <i>passive objective noun</i> rooted in the past tense verb of “حضر” meaning: <i>was present at a time and place already known previously</i> to the one present. Such as the student in a classroom. In this case “ <i>mubdharan</i> ”= “محضرا” means: <i>that which was made present</i> .
Muhkamat	محكمات	<i>Muhkamat</i> are those that address the <i>Halal</i> (the allowed) and the <i>Haram</i> (the disallowed) by the <i>Sharey’ah Law</i> , Islam; and also cover the <i>Singularity</i> of Allah and <i>how to worship Him</i> , according to the <i>Sharey’ah Law</i> . The <i>Muhkamat</i> are the <i>Basis</i> (“Mother”) of the Book, <i>firmly constructed and are lasting, and forever not subject to any change or newer interpretation</i> .
<i>muhseneen</i>	محسنين	There is <i>no English word</i> for “المحسنين,” i.e. <i>renderers-of-all-around-beautiful-works</i> .
Muhtadoon/muhtadeen/muhtadey	مهتدون مهتدين مهتد	word “مهتدون” is plural of “مهتدي,” for which there is <i>no exact English equivalent per se</i> . There is English equivalent for “الهادي” = “ <i>the aright-guider</i> ,” which is <i>different</i> from “المهتدي,” which is “ <i>he who found and accepted the aright-guidance</i> .” So, the “ <i>muhtadee</i> ” and its plural is “ <i>muhtadoon</i> ” or “ <i>muhtadeen</i> ,” <i>grammatical inflections</i> .
<i>munkar</i>	منكر	word “منكر” has several meanings: (1) any act which sound minds find it <i>objectionable</i> or <i>indecisive as to its objectionability</i> , and so the <i>Sharey’ah</i> decides upon it. (2) That which is not known. (3) That person who is canny (shrewd). (4) That <i>Hadeeth</i> which is narrated by a <i>single narrator</i> whose authority is <i>not sufficient</i> to bear him as necessary and sufficient. (5) That act which prohibited by the <i>Sharey’ah</i> . Thus, “منكر” is “ <i>an act which is objectionable by instinct, reason or Sharey’ah prohibition</i> .” In summary: <i>rationaly objectionable or Sharey’ah prohibited act</i> .
<i>munkhanegah</i>	منخنقة	<i>khanegah</i> (<i>she-strangled-to-death</i>).
<i>mutaraddeyah</i>	متردة	<i>raddeyah</i> (<i>she-died-by-falling-from-height</i>).
Mutashabehat	متشابهات	<i>Mutashbehat</i> <i>allegorical, and impart different meanings over time</i> ; although <i>similar</i> in so many aspects, but <i>each imparts a meaning or multiple meanings over time</i> .
Mutually/beguiling	بعض	As they think they are <i>beguiling</i> but in fact they are <i>being beguiled simultaneously</i>
Naba’a	نبا	the Arabic word “ <i>naba’a</i> ”=“نبا,” plural <i>anba’a</i> there is <i>no English equivalent</i> . As it is (1) a <i>singular noun</i> ; and (2) it means: “ <i>significant-and-availing-news</i> ,” not just any news. Its avail is <i>its useful knowledge</i> . And (3) to denote such a <i>singularity</i> as well as the <i>significance</i> and <i>avail</i> , and for lack of a better word, I chose to <i>transliterate</i> and explain by saying: “ <i>piece-of-significant-and-availing-news</i> ,” as the word “ <i>news</i> ” <i>per se</i> is a <i>plural noun</i> and is <i>very inadequate</i> to convey the نبا. Clearly the word “ <i>tiding</i> ”=“خبر” is <i>unfit</i> , as it <i>primarily</i> denotes simple “ <i>information</i> ,” and “نبا” denotes and connotes <i>more momentous information</i> . See الراغب.
Nasara		word “ <i>nasara</i> ,” plural <i>masculine</i> , is equivalent to the word “ <i>Nazarenes</i> ” (i.e. believers in the message of Jesus of Nazareth). (Matthew 2:23) of the New Testament (NT) speaks of <i>Nazarene</i> , and also other “Gospels” speak of <i>Nazerens</i> , which are <i>different</i> from <i>Nazirite</i> . Present day Christians <i>may</i> or <i>may not</i> be “ <i>nasara</i> ,” as <i>most</i> of them do believe in “ <i>The Trinity</i> .” The Qur’an clearly says about “The Trinitarians:” “ <i>certainly disbelieved those who say that Allah is the Third of Three...</i> ” (S 5:73). The “ <i>nasara</i> ,”= <i>Nazerens</i> , who are <i>not equal</i> to the <i>Nazirites</i> , referred to in the OT, e.g. (Judg.13:7) and are the followers of “ <i>Yahweh</i> .”
		Arabic word “ <i>nasl</i> ” means: (1) the <i>son</i> or <i>daughter</i> ; (2) the <i>offsprings</i> ; (3) <i>birth</i> or <i>place of birth</i> . However, the Arabic <i>proverbial</i> phrase: “the <i>barth</i> and the <i>nasl</i> ” is a <i>metonymy</i> (figure of speech) for women and

		children. Thus in the above <i>Ayah</i> , and Allah knows best, the retreaters hasten to destroy the women and the children.
<i>nattebah</i>	نطيحة	<i>bah (she-killed-by-the-goring-of-the-horn.</i>
<i>Nay, rather</i>	بل	ner
<i>Ne'amah/boon</i>	نعمة	word “نعمة” has no exact English equivalent <i>per se</i> , but the <i>next best approximation</i> for it is “boon,” as “نعمة” means: (1) a <i>feminine gender noun</i> denoting the <i>few</i> and the <i>multitudes</i> , (2) <i>salvation</i> ; (3) <i>good condition all around</i> ; and (4) <i>the aright-guidance to Islam</i> . best example of (1) and (3) above is: “And if you (<i>were to</i>) count Allah’s <i>ne’amah</i> (<i>boon</i>) not [<i>you</i>] statistically-reckon it.” Clearly statistically-reckon means <i>account for every thing from all aspects</i> . And best example of (2) and (4) above is: the salvation of Israel’s sons vis-à-vis Pharaoh and his folks and what Allah did with respect to both and Allah’s emphasis that religion by Allah’s Rule is Islam, as well elucidated by two significant : “ <i>Verily, the religion enda (by rule of) Allah (is) the Islam.</i> ” (3:19). Also, the Qur’an says: “ <i>So, never you die except while you (are) Muslims.</i> ” (S 2: 132).” See <i>الراغب و اللسان و، البصائر و القرطبي</i> .
<i>nusabbaho</i>	نسب	word “ <i>nusabbaho</i> ,” means: <i>we single Allah as excelling in all good qualities, that He transcends above all shortcomings, and that He is unique all around.</i>
<i>nussarrefo</i>	نصرف	egate
		word “of” here <i>implies remarkable significance, connoting</i> , and Allah knows best, that <i>all</i> the crops (i.e. all the varieties of fruits and vegetables) brought about and known in this world are but only a <i>fraction</i> of a <i>much larger whole</i> in this world and the Hereafter, in the treasure of Allah. Thus, it is <i>important</i> to note here the phrase “of so and so.” If a person is a “ <i>wrong-doer</i> ” or “ <i>of wrong-doers</i> ” the two have <i>significant differences</i> . The “ <i>wrong-doer</i> ” could have done the wrong doing once or so; but “ <i>of wrong-doers</i> ” signifies <i>frequent and continual wrongdoing by the wrong doer</i> .
<i>Ojai</i>	أجاج	word “أجاج” means <i>salty, and bitter-bot</i> . For definition of “أجاج” see <i>الراغب</i> .
<i>okola</i>	أكل	word “ <i>okola</i> ” = “أكل” is singular, masculine, subjective noun having several meanings: (1) the fruits, (2) the taste of any food or fruit, (3) the edibles, (4) the lot or portion of food or fruit. In this great <i>Ayah</i> , and Allah knows best, the first three apply.
<i>Oshreboo</i>	أشربو	Arabic expression “ <i>oshreboo</i> ,” constructed in the passive, and translated into “ <i>were made to drink</i> ” means increased their love of. Hence, in this instance, and Allah knows best, in their hearts they increased their loves of the calf.
Pardon		<i>Pardon</i> more <i>strongly</i> implies release from the liability for or penalty entailed by an offense. to release (a person) from punishment; exempt from penalty. In Arabic the word عفا has several meanings: (1) erased effaced the imprints or the traces of; (2) the most “ <i>balal</i> ” (allowed by Islamic <i>Shareey’ah</i>) and the best of wealth; (3) the best of any thing and the most excellent part of it; (4) the remaining portion of; (5) the courteous act of virtue by Islamic standard; (6) the munificence.
Forgiveness		to excuse for a fault or an offense; pardon. 2. To renounce anger or resentment against. 3. To absolve from payment of (a debt, for example). 4. To <i>forgive</i> is to grant pardon without harboring resentment. (5) In Arabic the word غفر means: (1) covered; (2) concealed; (3) pardoned. use: لسماع To <i>excuse</i> is to pass over a mistake or fault without demanding punishment or redress. In Arabic the word سمح means:
Condone		was generous; (2) was rather easy with; (3) released from the liability for or penalty entailed by an offense. s to <i>overlook</i> an offense, usually a serious one; the word often suggests <i>tacit forgiveness</i> . In Arabic the word صفح means: (1) turned away from an offense; (2) and released from the liability for or penalty entailed by an offense.
<i>Pardon</i>		ngly implies release from liability for or penalty entailed by an offense. In Arabic the word: “عفا” means erased its imprints of an offense or defaced it so as not to be recognized; and thus, did not

		punish for it.
Prayer	الصلاة	er in Islam has <i>two specific and distinct</i> meanings: (a) <i>Linguistic</i> and (b) <i>jurisdictional Shar'ee</i> , based on the <i>Sharey'ah Lam</i>). Linguistically it means simple invocation or supplication. But the jurisdictional meaning has a <i>prescribed and specific</i> form. See the <i>Lexicon</i> attached to this <i>Translation</i> .
	مسك	word “فقير” versus the “مسكين” the “فقير” is the “ <i>indigent</i> ” = <i>lacking self-sufficiency</i> ; whereas the “مسكين” has <i>some but not sufficient</i> for <i>self-sufficiency</i> , as the “مساكين” they <i>possessed a ship</i> and they were <i>working</i> in the sea, as <i>Ayah</i> 18 of (Q 18: 79), which states: “As however, the ship, so it “ was for poor, they work in the sea.” So the “مساكين” <i>possess some thing but not sufficient for their self-sufficiency</i> and they are <i>actively working to improve their lot</i> . the other hand, the “الفقراء” = the “ <i>indigents</i> ” who <i>lack self-sufficiency</i> and <i>not</i> doing much about it, <i>Ayah</i> 273 of (Q2: 273) which says: “For the indigents who they (<i>bad</i>) been straitened in Allah’s way, they can not strike in the Earth.” In another <i>Ayah</i> (S28:24) when <i>Mosa</i> (<i>Moses</i>) was very hungry, as he did not eat for days and prayed saying: “my Lord, verily I am for what You descended to me of <i>khayren</i> (<i>provision, desirable</i>) indigent.”
qadha	قضى	word “قضى” has <i>more than a dozen</i> meanings, if the subject participle connected to it is Allah, then it means either “ <i>decrees/ decreed-/ decreeing</i> ,” or “ <i>reveals/ revealed/ revealing</i> .” If the <i>subject participle</i> is a <i>human</i> , then it means: “ <i>judges/ ends/ concludes-/ completes/ finishes/ attains</i> ” (or the verbal inflections of these verbs). However, followed by a <i>prepositional particle</i> then its meaning derives from that. For example: (a) “قضى عليه” = killed him; (b) “قضى فيه” = rendered a judgment concerning it; (c) “قضى اليه” = revealed to him; (d) “قضى منه” = attained his purpose out of him; (e) “قضى عنه” rendered a service on his behalf. In this great <i>Ayah</i> , the meaning is: killed him.
Qahir	قاهر	essor of power, Subduer, Conqueror.
Qebalah		ns the direction to which a person moves towards or faces; however, in Islam it is the direction to which all Muslims face during their five daily Prayers or any time the perform such a Prayer, which towards the Ka’abah in Makkah
qestt	القسط	Arabic word “القسط” is <i>not</i> just “ <i>justice</i> ” = “العدل.” Thus, “القسط” is <i>absolute justice</i> , post <i>immediate</i> removal of injustice. The word “ <i>aqsat</i> ” = “اقسط” is based on the root word “ <i>qasata</i> ” = “قَسَطَ” meaning: (1) was <i>absolutely just</i> , i.e. <i>by the balance, not a hair of difference</i> . (2) Justice <i>per se</i> , could be rendered by <i>mutual consent</i> between the disputing parties, if one party gives <i>up</i> or <i>in</i> for the <i>sake of agreement</i> . But in terms of (1) the “ <i>balance</i> ” is the judge; every party receives its absolute dues, leaving no room for any compromise.
Qurrata Ayn	قرة عين	<i>Qur’anic</i> statement “قرة عين” is considered to be a <i>rather lofty and elegant</i> and it is <i>Arabic tongue expression</i> , meaning the eyes’ tears have “ <i>cooled</i> ,” and <i>ceased to flow</i> and <i>became quiet and still</i> , rejoicing for what it saw. In other word: the one with such eyes became rather happy.
Ra’afah Rahmah	رافه رحمة	word “رؤوف” of “الرافة” which is more <i>intensive</i> than “الرحمة,” as “الرحمة” = “mercy,” which is kindness imparting delight to its recipient. While “الرافة” is <i>in addition</i> to “الرحمة” it involves <i>protecting against any possible undesirable happening to the recipient</i> . Hence, “الرافة” is a <i>protective-mercy</i> . See النتاج .
ra’eana	راعنا	<i>Ayah</i> 104 of <i>Al-Bagara</i> footnote to which the Muslims were instructed <i>not</i> use. One meaning: is: (1) consider us, by way of being kind and considerate. (2) The <i>second</i> meaning is: (you) hasty, foolish, rash and thoughtless, as the Jews used to address Mohammad (SAWS).
ra’ena	راعنا	word “ <i>ra’ena</i> ” has <i>two distinct</i> meanings, depending on how the <i>emphasis</i> is placed at the end of the word. One meaning: is: (1) consider us, by way of being kind and considerate. (2) The <i>second</i> meaning is: (you) hasty, foolish, rash and thoughtless. The Jews used to address Mohammad (SAWS) by <i>twisting</i> their tongue <i>almost imperceptive way</i> to mean the <i>second</i> meaning. Thus, the believers were commanded by this <i>Ayah</i> to avoid this word, as it is associated with the second meaning; and instead to substitute it with the word “ <i>undburna</i> ,” see footnote 104 next.

		word “ <i>ra’inda</i> ” has <i>two distinct</i> meanings, depending on how the <i>emphasis</i> is placed at the end of the word. One meaning is: consider us, by way of being kind and considerate. The <i>second</i> meaning is: (you) hasty, foolish, rash and thoughtless. The Jews used to address Mohammad (SAWS) by twisting their tongue slightly to mean the <i>second</i> meaning. Thus, the believers were commanded by this <i>Ayah</i> to avoid this word and instead to substitute it with the word “ <i>undburna</i> ,” see footnote 55 next.
Radda	يردون	word “ <i>يردون</i> ” is rooted in “ <i>رد</i> ” meaning <i>forthwith return</i> ; example the greeting must be “ <i>forthwith returned</i> ,” The Qur’an says: “ <i>And when (had) been greeted you by a greeting, then you greet by better than it or you forthwith return it</i> .” (S 4:86).
rafatho	الرفث	word “ <i>رفث</i> ” means: (1) <i>sexual intercourse, talk about it</i> , (2) <i>vulgarity leading to it</i> , (3) <i>filth</i> .
ragheba	رغب	Arabic word “ <i>يرغب</i> ” assumes <i>different</i> meaning, depending on how it is <i>prefixed</i> by various prepositional articles. For example: “ <i>يرغب</i> ” not prefixed by any article= <i>desire, like</i> . However, “ <i>يرغب عن</i> ”= <i>desire off, averts</i> , or “ <i>يرغب في</i> ”= <i>likes</i> , or “ <i>يرغب إلى</i> ”= <i>asked and beseeched</i> , or “ <i>يرغب ب</i> ”= <i>prefers</i> .
<i>Ar-Rahman/Ar-Rabeem</i>	الرحمن	is a <i>unique</i> and an <i>exclusive proper</i> name of Allah. It is also <i>one</i> of the most beautiful other <i>attributive</i> names of Allah. Various Qur’an-commentators have a <i>lot</i> to say about this <i>proper</i> name, the <i>sum</i> and <i>essence</i> of it <i>all</i> is as follows: as a <i>proper</i> name of Allah. The <i>Ayah</i> (S 17:110) says: “Say [you]: you invoke Allah or you invoke <i>Ar-Rahman</i> , whom* indeed you invoke so for Him (<i>are</i>) the names the <i>busna</i> (<i>most-all-around-beautiful</i>).” <i>Ar-Rahman</i> indicates <i>favor</i> and <i>help</i> , <i>clemency</i> and <i>generosity</i> , <i>goodwill</i> and <i>mercy</i> to <i>all</i> Allah’s creatures (including even the <i>atheists</i>) <i>in this world</i> . As a <i>proper</i> name <i>Ar-Rahman</i> is <i>not</i> translatable <i>per se</i> . However it is used when <i>exhortation</i> by <i>admonition</i> or <i>reprimand</i> are called for. Moreover, <i>associated</i> with and <i>simultaneous</i> to such exhortation is a reminder that <i>Ar-Rahman</i> implies <i>hope</i> , <i>help</i> , <i>favor</i> , and <i>goodwill</i> <i>mercy</i> towards the one or ones being exhorted by such admonition. For a <i>contrast</i> see the next footnote regarding <i>Ar-Rabeem</i> . the other hand “ <i>Ar-Rabeem</i> ”=“ <i>الرحيم</i> ” is <i>one</i> of Allah’s the <i>busna</i> (<i>most-all-around-beautiful</i>) <i>attributive</i> names. Without the definitive article, “ <i>Ar</i> ” = <i>The</i> , the word “ <i>Rabeem</i> ” means “ <i>multitudinous mercy doer</i> .” So, as such <i>anyone</i> who is a <i>multitudinous mercy doer</i> can share such a characterization. So “ <i>Rabeem</i> ” is an <i>attributive</i> trait which can be said of <i>any one</i> who so deserve it.
<i>Ar-Rahmah-/Ar-Rabeem</i>	الرحيم الرحمة	word “ <i>أرحام</i> ” rooted in “ <i>رحم</i> ” from “ <i>الرحمة</i> ” which is “ <i>forgiveness, sympathy, and mercy</i> ” and rooted in <i>all</i> that is the “ <i>رحم</i> ” = “ <i>womb</i> .” Thus, <i>one’s</i> relatives from the <i>mother’s</i> side are “ <i>أرحام</i> ,” as <i>they</i> related through the same <i>womb</i> . See <i>البصائر</i> . However, stated in “ <i>اللسان</i> ” the “ <i>relatives</i> ” from the <i>father’s</i> side “ <i>أقارب</i> ,” are also “ <i>أرحام</i> ,” I believe because <i>all</i> are rooted in “ <i>الرحمة</i> ,” hence <i>all</i> are “ <i>أرحام</i> .”
rajeem	رجيم	<i>m</i> (be who is ever multitudinously stoned/cursed)
<i>rageem’s</i>	رقيم	word “ <i>arraqeem</i> ”=“ <i>الرقيم</i> ” has several meanings, among them: (1) the <i>village</i> of the “ <i>people of the cave</i> ,” their <i>mountain</i> , their <i>dog</i> , or their <i>valley</i> , (2) a <i>lead tablet</i> wherein inscribed their names, <i>faith</i> , and <i>why</i> they secluded themselves, (3) <i>coded</i> inscription.
<i>rasekboona</i>	الراسخون	word “ <i>rasekboona</i> ” is a <i>subjective, masculine, plural noun</i> for which there is <i>no</i> English equivalent, meaning: they that are <i>firmly established ones</i> .
Rasheed	رشيد	<i>urely</i> discerner and adherer to the right.
Ratification		ratified covenant ميثاق
Raybon/Shakkon	ريب شك	Arabic word “ <i>ريب</i> ”=Suspicion and “ <i>شك</i> ”=Doubt both <i>share</i> some <i>common</i> ground but are <i>not</i> <i>synonymous</i> . Most, if not <i>all</i> translators, save this translator, use “ <i>شك</i> ” when they should be using “ <i>ريب</i> ” instead. If “ <i>شك</i> ” were to be the correct one, the Noble Qur’an would have used it. Perhaps, being not Arabs or <i>not</i> having <i>sufficient linguistic distinction</i> between the two meanings, that are rather <i>different</i> , is the problem. Doubt is a state of <i>indecision</i> between two or more situations <i>with no fear</i> or <i>malign intent</i> associated with such a doubt. Suspicion on the other hand is <i>doubt with preponderance</i> of “ <i>some thing wrong</i> ” inducing <i>fear</i> , <i>malign intent</i> and so <i>caution</i> and may be even <i>aversion</i> in the <i>mind</i> or <i>attitude</i> of the suspecting person; <i>all</i> that is on the <i>flimsiest</i> of evidence or in fact <i>without any proof whatsoever</i> . So, “ <i>ريب</i> ” and “ <i>شك</i> ” <i>share</i> some aspects but each is <i>distinct</i> . In fact there is a

		<i>suspicious doubt or doubtful suspicions.</i>
<i>rebbeyoun</i>	رَبَّيُون	word “ <i>rebbeyoun</i> ”= “رَبَّيُون” according to at-Tabari and others, “ <i>rebbeyoun</i> ”= “رَبَّيُون” means <i>many multitudes</i> ; and Ibn Abbas, at-Tabari narrates, <i>multitudes</i> , or <i>men of knowledge</i> . Whereas others, again at-Tabari narrates: “ <i>rebbeyoun</i> ”= “رَبَّيُون” means <i>followers</i> versus “رَبَّانِيُون” meaning the <i>chiefs</i> .
		word with many meanings, such as: <i>varieties of calamities, any abomination, and impurity</i> . Also it means and “ <i>idol</i> ” or the “ <i>sin</i> ” or the <i>ultimate consequence of a sin</i> which is its <i>punishment</i> .
<i>Retreatnats</i>	عَاكِفُون	word “ <i>retreatants</i> ”= “عَاكِفُون” in the sense of period of seclusion, retirement, or solitude of withdrawal for prayer, meditation, and study.
Righteous deed	عَمَل	good deed by <i>Sharey’ah</i> standard.
<i>Ru’ab</i>	رُعب	den and strong fear that fills the heart
<i>Ruh/ ar-Rooh</i>		stated in “اللسان” for the word “ <i>ar-Rooh</i> ” and “ <i>ar-Rawb</i> ” two <i>distinct</i> meanings: (1) <i>mercy</i> and (2) <i>Isa, son of Mary (Jesus)</i> . However, “ <i>ar-Rooh</i> ” (<i>the Rooh</i>) there are at least <i>ten</i> distinct meanings: (1) <i>mercy</i> , (2) <i>soul</i> , (3) <i>the Qur’an</i> , (4) <i>the revelation</i> (Qur’an or any other message), (5) <i>the Command</i> , (6) <i>the individual entity</i> , (7) <i>the rejoicing</i> (8) <i>creatures who are special angels, who are “guardians” over the angels who are the guardians over the humans</i> , and (9) <i>the fresh breeze</i> , and (10) <i>rest. Jesus, by command of Allah: “be” and he became.</i>
<i>Ruhe-el-Qudis</i>		angle of revelation, Gabriel, peace be upon him.
<i>rushdan</i>	رَشْدَا	word “رَشْد” means: (1) <i>maturity</i> , i.e. reaching the age of say 16-18 and above, (2) <i>recognition of good and bad, right and wrong</i> , (3) <i>constant adherence to what is right</i> , (4) <i>cognizance of the consequences of any given situation and avoidance of the undesirable results</i> . Thus, “رَشْد” in summary: <i>discernment of maturity which always concatenate strict adherence to what is right</i> .
<i>Sa’aa</i>	سَعَى	word “سَعَى” has <i>several</i> meanings, <i>depending on the context</i> : (1) “بمعنى عدا دون” i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) “بمعنى مشى أو مضى” i.e. treaded = walk on, over, or along; (3) “عمل باجتهاد” = endeavored, i.e. <i>he made conscientious or concerted effort toward an end</i> ; (4) “بمعنى قصد” intentionally treaded. Thus from “a” we infer agility and vigor of gait. When “سَعَى” in the sense of “striding” it is made transitive by “إلى” and when it is in the sense of “work” then it is made transitive by “الأم”. See اللسان, and الصائر.
<i>sabar</i>	صَبِر	there is <i>no</i> English word for the verb “صَبِر” and its conjugates. So, the closest is to say: “ <i>beld-on-patiently</i> .”
<i>sabaro</i>	صَبَرُوا	“كَانُوا صَبِرًا أَوْ كَانُوا صَابِرِينَ.” In fact the <i>entire</i> Qur’an does <i>not</i> have such expression as: “كَانُوا صَبِرًا أَوْ كَانُوا صَابِرِينَ.” (b) To use the verb “ <i>sabaro</i> ”= “صَبَرُوا” means they <i>practiced</i> the patience <i>at that time</i> , i.e. the time they were described to be doing it. <i>Additionally</i> to use expression (a) <i>possibly</i> gives the impression of the fact <i>that the practice of patience is an ongoing characteristic</i> of them, which <i>may</i> or <i>may not</i> be the case. Therefore “ <i>were patient</i> ” is surely an <i>incorrect</i> expression for (b) the Arabic <i>past tense verb</i> : “ <i>sabaro</i> ”=“صَبَرُوا”. Hence, the need for “ <i>sabaro</i> ” with the parenthetical explanation, as so stated above in this Ayah, is necessary.
<i>Sabeen</i>	الصَابِئ	word “ <i>sabeen</i> ” refers to, and Allah knows best, to those people who used to live in Musal (Iraq) and bore witness that there is no deity but Allah; and their Book is <i>Az-Zaboar</i> , The Psalms of the <i>Sabians</i> . They were not Jews, nor <i>Nazarens</i> , nor Christians.
<i>sadaqa</i>	صَدَق	English there is <i>no</i> verb for the word “ <i>true</i> ” <i>in the sense of telling the truth</i> . Yes, we can say “ <i>trued</i> ” but this means some <i>thing entirely different</i> than telling the truth, as it means <i>to make it balanced, level, or square</i> . This fact becomes more significant with the respect to “ <i>sadeq</i> ”=“صَادَق” =he who tells the truth, not once but constantly, i.e. he is <i>ever-practicer</i> of the truth.
<i>saeed</i>	سَعِيد	fortunate one.
<i>saibah</i>	سَائِبَة	“ <i>saibah</i> ”= “سَائِبَة” rooted in “سَاب” meaning: “ <i>let go, not attended</i> .” Thus, it is a <i>she-camel</i> , mother of the “ <i>babeyrah</i> .” It was the pagan Arabs’ custom that when a <i>she-camel</i> give <i>ten births, all of which were female offsprings</i> , such a <i>she-camel</i> is <i>let loose</i> , neither its milk used nor that it be used to carry anything. When it dies, then the males and females can eat its meat.
<i>Sakeynah</i>	سَكِينَة	happening from fear that is actually happening, i.e. in progress.

<i>Sameeon</i>	سميع	word a has more than a single meaning, such as: (a) <i>The Acute-Hearer</i> , (b) <i>The Enabler of others to hear</i> , (c) Favorable responder to prayer. See البصائر للفيروزبادي
<i>Saqwwahunna:</i>		word “ <i>sanwvahunna</i> ” is made up of two parts, the word “ <i>sanwva</i> ” and the pronoun “ <i>hunna</i> .” The word “ <i>sanwva</i> ” means: made <i>qualitatively perfect, quantitatively complete, and proportionally balanced</i> .
<i>saraf</i>	صرف	word “ <i>saraf</i> ”=“صرف” has <i>many</i> meanings: (1) expended; (2) exchanged the currency; (3) let go; (4) got rid of; (5) averted the undesirable occurrence; (6) discharged the appointee; (7) put in flight, i.e. retreat, routed.
		, delight, pleasure, gladness, enjoyment.
<i>sanwvahunna</i>	سَوَاهُنْ	word “ <i>sanwvahunna</i> ” is made up of <i>two parts</i> , the word “ <i>sanwva</i> ” and the pronoun “ <i>hunna</i> .” The word “ <i>sanwva</i> ” has many meanings: (1) made <i>qualitatively perfect, quantitatively complete, and proportionally balanced</i> . (2) Fixed. (3) Destroyed and leveled to the ground. (4) Straightened. (5) Balanced. The suffixed pronoun “ <i>hunna</i> ”= them, a <i>feminine plural</i>
<i>Sayye’ah Khateyah</i>	سيئة، خطيئة	n act that is ugly, or evil, or abominable, or foul, or unseemly, or unsightly. An <i>error</i> or a <i>misdeed</i> for some thing <i>not</i> allowed to begin with, such lying or cheating. On the other hand “ <i>khateyah</i> ” is a <i>mistake</i> , for doing some thing <i>not</i> to done among permissible things, hurting some one as one is waking.
<i>Seddeqah/Seddeeq</i>	صديق / صديقة	word “ <i>seddiqah</i> ”= “صديقة” is the feminine of “ <i>seddiq</i> ”= “صديق,” meaning that person who <i>readily believes</i> or who is <i>indeed steadfast affirmers and practicer of the truth</i> . The “ <i>seddiq</i> ”= “صديق,” is a title for <i>Abu Bakr</i> , The First Caliphate, the first man to believe in Mohammad (SAWS) and enter Islam; it is also the title for prophet <i>Job</i> and prophet <i>Joseph</i> .
<i>seddiqah</i>	صديقه	word “ <i>seddiqah</i> ”= “صديقة” is the feminine of “ <i>seddiq</i> ”= “صديق,” meaning that person who <i>readily believes</i> or who is <i>indeed steadfast affirmers and practicer of the truth</i> . The “ <i>seddiq</i> ”= “صديق,” is a title for <i>Abu Bakr</i> , The First Caliphate, the first man to believe in Mohammad (SAWS) and enter Islam; it is also the title for prophet <i>Job</i> and prophet <i>Joseph</i> .
<i>Seen</i>	س	extra letter “س” (i.e. this “س” is <i>not a basic part</i> of a verb itself) when <i>affixed</i> to a verb. So when <i>affixed</i> to a verb it describes <i>one of five possibilities</i> as follows: (1) to mean <i>imminent action</i> (2) <i>seek</i> , as for example “يستغفر، يستغفر، يستغفر” = “ <i>seek</i> forgiveness, <i>seek</i> explanation, <i>seek</i> help” respectively; (3) <i>deem</i> , as for example “يستضعف، يستصغر، يستكبر”= “ <i>deem</i> weakling, <i>deem</i> little, <i>deem</i> big” respectively; (4) <i>affirmably</i> , as for example “يستعبد، يستهزئ، يستكبر”= <i>affirmably</i> self-exalting, <i>affirmably</i> jests, <i>affirm</i> enslaving respectively. (5) The س versus ثَم for <i>delayed action</i> . See القواميس و كتب اللغة
<i>shagao</i>	شَقُوا	y who became misfortuned.
<i>shaqeyyon</i>	شَقِي	who is misfortunate.
<i>Sibghata Allah</i>		Arabic phrase “ <i>Sibghata Allah</i> ,” is made up of two words: (1) “ <i>Sibghata</i> ” literally meaning (a) dye, (b) creed or religion, (c) natural creation of Allah; (2) Allah.
<i>soedo</i>	سُعدوا	s who were made fortunate.
<i>Sons</i>	بني	word “بني” is the plural for “ابن,” which means “ <i>son</i> ,” <i>not child per se</i> , as <i>child</i> could mean <i>male</i> or <i>female</i> . However, it is <i>rather common</i> for The Qur’an to address the <i>male</i> gender but means a <i>definite inclusion</i> of the <i>female</i> gender for the intention of the message. For example: O, you <i>be-believers</i> . Some time, <i>specifically</i> addressing <i>each</i> individually, as: O, <i>be-believers</i> and <i>she-believers</i> . Hence, to be contextually correct we should say: “O, <i>sons</i> of Israel,” not “ <i>children</i> of Israel.” But clearly, although the statements address the <i>male</i> gender of Israel’s offspring, in the <i>persons</i> of his <i>sons</i> , the <i>female</i> gender is included <i>vis-à-vis</i> the message conveyed.
<i>Soo</i>	سوء	kedness/foulness
<i>sooa</i>	سوء	<i>evil-deed</i> , which is ugly, or abominable, or foul, or unseemly, or unsightly.
<i>subhan</i>	سبحان	<i>perceive Allah as excelling in all good qualities and Transcends He above all shortcomings</i>
<i>subhanaka</i>	سبحانك	word “ <i>subhanaka</i> ”= “سبحانك” has <i>no</i> English equivalent. Wherever this word, or its associates (such as “سبحان” or “سبحانه”) occur all are <i>associated</i>

		<i>with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration of His divine stupendous uniqueness. Thus, we probably can render “subhanaka”= “سبحانك” concept by saying: (What a marvel. For which we solemnly stand in awe and utmost consecration of the divine and stupendous uniqueness of Allah).</i>
Sunna/sunan	سُنَّة/سُنَن	word “ <i>sonun</i> ”= “سُنَن” plural for “سُنَّة” means <i>dispensation (commands believed to be divinely appointed), or an example, law or ordinance..</i>
Sunnah	سنة	<i>nah</i> means way/method/system or the saying(s) or action(s) of the Prophet Mohammad (saws) or such actions/sayings by others which were <i>sanctioned</i> by the Prophet (saws)
Surah	سور	word “ <i>Suraton</i> ” is grammatically inflected “ <i>Surah</i> ”= “سورة” which is a <i>singular, feminine and proper noun</i> , the plural of which is “ <i>Suwar</i> ”= “سور.” The word (“ <i>Surah</i> ”) has at least two distinct implications: (1) a <i>division of The Qur’an (resembling but a lot more superior than a chapter of a book)</i> . Like The Qur’an, it contains <i>rules and infinite wisdoms</i> for various aspect of the human life; (2) A noble and high ranking status of a bigger surround, consisting of at least three <i>Ayat</i> . In summary, <i>Surah</i> is: <i>division of the Qur’an</i> .
<i>ta’oolo</i>	تعولوا	word “ <i>ta’olo</i> ”= “تعولوا” based on the root word “ <i>ala</i> ”= “عال” which means: (1) <i>transgressed</i> or (2) <i>shouldered the support and the provision for family, in this case too large a family, beyond the personal means</i> . In other words, and Allah knows best, if one were to wed more than one, than the fear of “ <i>transgression</i> ” on his part (for not being able to be just with each wife) or his fear to have <i>too large a family</i> for him to be able to support justly
Tabaraka	تبارك	word “ <i>tabaraka</i> ”= “تبارك” على وزن تفاعل, which is different than “بارك”= “ <i>he blessed</i> .” Thus, “ <i>tabaraka</i> ”= “تبارك” means “ثبوت الخير في شيء” as says الراغب. So, “تبارك” = <i>the good is firmly established in the entity in reference</i> , in this case “ <i>in your Lord’s name</i> ,” as if to say: <i>the good loves the association to the Lord’s name and the Lords’ name vouchsafes to confer His favor over the good by accepting such association</i> . In summary, the word means: <i>while He uniquely blesses, He is constantly hallowed</i> .
Take	أَتَّخَذَ	word “أَتَّخَذَ” from “الِإِتَّخَاذَ” which is “إِفْتَعَال” for “الِاتِّخَاذَ” as stated in لسان العرب; therefore, “أَتَّخَذَ” is always taking and making some thing of what was taken. Thus, it is <i>not</i> just the mere <i>taking</i> .
takhsha	تخشى	<i>khashyah</i> , entry.
Tha, thaleka	ذلك	word “ذلك” has three distinct meanings: first <i>demonstrative pronoun</i> ; second <i>possessive particle</i> ; third <i>conjunctive pronoun</i> . Of our concern here is the first i.e. as <i>demonstrative pronoun</i> . As such it’s made up of three distinct components: (1) the particle “ذَا” = the <i>demonstrative pronoun</i> for near, singular, masculine, animate or inanimate; (2) the “لَا، لام البعد” = for the “ <i>afar idea</i> ,” and (3) the “ك، ضمير المخاطب” for the <i>addressee’s pronoun</i> . There is no English equivalent <i>per se</i> for “ذلك” I believe it is best rendered “ <i>he-that-afar-it</i> .” So, “ <i>be-that</i> ” for “ذَا” “ <i>afar</i> ,” for “لَا” “ <i>it</i> ” for “ك” which is: “ <i>the fact</i> ” or “ <i>the reality</i> .” In this particular case, we want to point out the reason for the “ <i>be-that-afar-it</i> ,” referring to the book, because, and Allah knows best, (A) The Qur’an was still descending (i.e. its entirety was not yet completed) from the loftiest and highest source, Allah, SWT; and (B) that its status in Earth is loftiest and most high. Hence no untruth could touch it from any source, angle or side as In the Arabic Grammar there are three distinct demonstrative pronouns: (1) for the immediate or very near (masculine/feminine, singular, double or plural), (1a) in the subjective or (1b) the objective senses; (2) for the middle (masculine/feminine, singular, double or plural) (2a) in the subjective or (2b) the objective senses, and (3) for the “ <i>far-that</i> ” (masculine/feminine, singular, double or plural) (3a) in the subjective or (3b) the objective senses. Clearly the demonstrative pronouns in English are not as descriptive as their Arabic demonstrative pronouns.
Taqabbal’	تقبل	Arabic word used in The Qur’an is “ <i>taqabbal</i> ,” not “ <i>eqbal</i> ”=accept. Thus, “ <i>taqbbal</i> ” means accept with <i>clemency or merciful patience</i> , as whatever that was being offered by the doer, who is beseeching Allah to accept it, may

		not be <i>fully worthy</i> of Allah's acceptance; or the work itself is somewhat <i>deficient, not perfect and complete</i> . So, Allah is besought to accept it <i>as is</i> , with the already known <i>shortcomings</i> it may have therein. So Allah accepts it <i>by His clemency</i> . Thus, <i>تَقَبَّلَ</i> = <i>clemently accepts</i> .
Taqwa	تَقْوَى	s, the word " <i>taqwa</i> " evolved and became <i>more significant religious term</i> , meaning: (1) <i>adherence to Allah's Criteria of prescription and proscription in order to obtain His pleasure</i> . (2) It is <i>guarding and protecting</i> against any <i>undesirable outcome</i> . There is no English equivalent for " <i>taqwa</i> ." However, <i>piety</i> is perhaps the closest. But <i>piety</i> is a noun, i.e. <i>cannot</i> be conjugated. But " <i>taqwa</i> " is rooted in the Arabic verb " <i>waqa</i> ," which grammatically can be conjugated in various forms to fit the need; thus, " <i>taqwa</i> " is more <i>designative and advantageous</i> to use.
Tataqoon	تَتَّقُوا	word " <i>tataqoon</i> ," you, in the future tense, plural, masculine, of " <i>taqwa</i> ," based on the Arabic word " <i>waqa</i> ," linguistically meaning: <i>took all the precautions to secure and protect (any thing) from any harm</i> . Hence, " <i>tattaqoon</i> " means: you are to endeavor to <i>guard against Allah's displeasure by adhering to His Criteria of prescription and proscription and to obtain His pleasure instead</i> .
Tatmaenno	تَطْمَئِنُّ	word "تَطْمَئِنُّ" for "طَمَئِنَّةً" is the <i>feminine, present tense</i> , rooted in the word "طَمَنَّ" = the past tense, meaning: <i>assured the heart with respect to the personal belief</i> . "طَمَئِنَّةً" is not synonymous with the words: "سَكِينَةً" or "أَمْنٌ," check both respectively in this <i>Lexicon</i> .
<i>tayammamo</i>	التَّيَمَّمَ	<i>strike a clean soil with the palms of the two hands and wiped the face and hands</i>
Tayammum	التَّيَمُّم	to lack of water making <i>ablution</i> for the Prayer, by striking a clean soil with the palms of the two hands and wiping the face and hands.
Tayyebat	طَيِّبَاتٍ	<i>ieties of good goods</i> The word " <i>tayyebat</i> ," is <i>plural, feminine, subjective noun</i> , meaning all things that are " <i>benefiting and are legitimates</i> ." Clearly there is no English equivalent for it. Remarkably all the " <i>tayyebat</i> " to be eaten are " <i>feminine</i> " in gender in Arabic. For example: (الأنعام), (النعم), (الأرزاق), (المأكولات), and even the (المشروبات), which could be included in the (مأكولات), as most of the constituents of the (مأكولات) are (مشروبات). So no wonder they are " <i>tayyebat</i> " and not " <i>tayyebey</i> ."
thalekum	ذَلِكُمْ	There is no English word to mean "ذَلِكُمْ" noun indicative to mean <i>furthest and high ranking</i> . This " <i>thalekum</i> " = "ذَلِكُمْ" is made up of three distinct components: (1) the particle "ذَا" = the <i>demonstrative pronoun</i> for the singular, masculine, for the animate or the inanimate; (2) the "لَا، لام البعد" = for the " <i>afar idea</i> ," and (3) the "كَمْ، ضمير المخاطب" for the <i>addressees' pronoun</i> , for two or more, or for <i>magnanimity</i> . There is no English equivalent for "ذَلِكُمْ." The best rendition for a in English, I believe, is: <i>thalekum (he-afar-collective-you)</i> . See <i>كتب النحو و الصرف</i> .
The believers	المؤمنون / المؤمنات	the believers" see the entry of "they/them who believed" for full elucidations.
thekron	ذَكَرَ [الأعراف]	word "الذكر" has so many meanings, scholars, such as <i>al-fayrozabadi</i> , mentions about <i>twenty</i> different meanings: (1) mentioning by the <i>tongue</i> , (2) silently but heartily <i>remembering</i> Allah, (3) His <i>exhortations</i> , (4) <i>Torah</i> , (5) <i>The Qur'an</i> , (6) <i>The Preserved Tablet</i> , (7) <i>message of the Prophet</i> , (8) an <i>exhortation or exposition</i> (by the Prophet or others), (9) <i>tiding</i> , (10) <i>The Messenger</i> , (11) <i>honor</i> , (12) <i>repentance</i> , (13) the <i>five Islamic Prayers</i> , (15) <i>al-Asr Prayer</i> , (16) <i>apology for imperfection</i> , (17) <i>intercession</i> , (18) the <i>Singularity</i> of Allah, (19) <i>remembering</i> His favors, (20) <i>obedience</i> .
They/them-who believed	الَّذِينَ آمَنُوا	phrases "they/them who believed" and "the believers" are mentioned in The Qur'an multiple number of times, the first ("they/them who believed") 259 times as compared to the "he-believers" (of all <i>grammatical inflections</i> منصوب مرفوع أو مجرور) of 179 times. Of this 179 times, the "he-believers" also (of all <i>grammatical inflections</i> , منصوب أو مجرور مرفوع of 35 and منصوب أو مجرور of 144, as well as the "she-believer" of 6 مرفوع and 22 مجرور (منصوب أو مجرور). In other word the total comparison is 259 and 179. But the concept I believe is that the " <i>they/ them who believed</i> " are " <i>recent</i> " believers, the <i>belief</i> in them has <i>not yet</i> taken strong hold on them, i.e. not yet become <i>firmly established</i> as to be a " <i>hallmark</i> " of them like in the case of " <i>the he/she believers</i> ." Thus, the implication may be,

		and Allah knows best, is that <i>contrary to common sense</i> , the “they-them who believed,” are so “recent believer” they are <i>not</i> subject to revert back to “disbelief” and even if any does revert back to disbelief, then “they are not “ <i>they/them who believed.</i> ” So, although they are in <i>more need</i> to <i>fortify</i> their “fresh” belief to firmly establish it in their heart/minds, the transition period to revert to disbelief is <i>too short to non-existent</i> , or even under the worst of circumstances, if any should revert to disbelief, then they are <i>not</i> the addressees of the “they/them who believed.” So, in summary: The “they/them who believed” are “ <i>recent</i> ” believers, thus, the “belief” is not yet firmly established in their hearts and mind as in the case of ‘the believers.” So, contrary to common sense, the “they/them who believed” are <i>not</i> likely to “ <i>change</i> ” their mind and revert back to “disbelief” but even if they should be subject to such a change and it does occur then they are not the addressees of “they/them who believed.’
Telka	تلك	word “ <i>telka</i> ” = “تلك” is a <i>demonstrative noun</i> , made up of <i>three</i> components (1) “ <i>تي</i> ,” as a <i>demonstrative noun</i> , for the <i>feminine, singular</i> , (2) “ <i>لام البعد</i> ” for the <i>afar distance</i> , and (3) the “ <i>كاف المخاطب</i> ” = “ <i>ك</i> ,” for <i>addressee</i> . And <i>most importantly</i> its usage is <i>intended for the inanimate objects</i> or “ <i>جمع التكسير</i> ” = “ <i>broken plural</i> .” The word “ <i>telka</i> ” = “تلك” means: <i>she-afar-that-it</i> , or <i>plural feminine those</i> , or a <i>singular of a plurality</i> , such as <i>Ummah</i> = community, <i>it</i> ”. So, for this “تلك” there is <i>no English equivalent per se</i> . Thus, we have to <i>transliterate and parenthetically explain</i> , as stated above. See <i>كتب النحو و الصرف</i> . So <i>telka</i> (<i>she-afar-that-it, those</i>).
To versus “with” versus “by”		re are <i>significant</i> differences between “ <i>to</i> their devil,” “ <i>with</i> their devils,” and “ <i>by</i> their devils.” In Arabic they say: “I was alone <i>to</i> the king,” the speaker is <i>lesser in rank</i> with respect to the king. “I was <i>with</i> the king,” the speaker is of <i>equal status</i> to the king. “I was alone <i>by</i> the king,” the speaker is <i>superior</i> to the king; the speaker is an <i>Emperor</i> with respect to one of his kings. In essence: “ <i>to</i> ” indicates <i>subordination</i> to the devils; “ <i>with</i> ” indicates <i>equality</i> with the devil; “ <i>by</i> ” indicates <i>superiority</i> over the devils.
toaddo	تؤدوا	word “ <i>toaddo</i> ” = It is to be noted that the word “ <i>اداء</i> ” means <i>personal payment</i> , i.e. the payer must pay the payment to the payee <i>in person</i> or in certain circumstances the <i>payee’s legal representative</i> . This is in <i>contrast</i> to “ <i>waffa</i> ” = “ <i>وفى</i> ” <i>paid the full obligations in any way</i> .
Touch me	يمسني	word “ <i>يمسني</i> ” from “ <i>مس</i> ” which <i>literally</i> means “ <i>touched</i> ,” However, “ <i>يمسني</i> ” is the present tense for “ <i>المساس</i> ,” <i>metonymically</i> (i.e. figuratively speaking) meaning the <i>lawful “sexual intercourse”</i> between wedded spouses.
Ummah, Ummey/ummyoun	أمة أمي أميون	The Arabic word <i>Ummah</i> has many meanings: (1) Mother; (2) The total of a given population ruled by a set of rules or a ruler (a nation); (3) followers of any messenger of Allah; (4) All creatures of Allah; (5) each animal species is an <i>Ummah</i> ; (6) way of doing things; (7) religion; (8) time span; (9) the height/bodily frame of a person; (10) a person that has gathered within himself multiple great, and favorable traits normally available in a <i>whole nation</i> . In The Qur’an, <i>Ebraheem (Abraham)</i> is described as “ <i>Ummah</i> ,” (11) a generation; (12) people; (13) community; (14) main section of the road. He who is unlettered. And ummeyoun is a plural for those who are unlettered. In the Jewish sense the Gentile.
Umrah		Arabic word “ <i>Tatamara</i> ” means made “ <i>Umrah</i> ,” which is referred to as the “ <i>lesser pilgrimage</i> ” i.e. visiting of The Sacred House in Makkah <i>outside</i> the normal <i>Hajj</i> (Pilgrimage) ceremonies.
urna	انظرنا	word <i>undborna</i> (<i>pay attention to us, give us respite</i>), “ <i>undburna</i> ” is made up of two words: “ <i>nadbara</i> ” and “ <i>na</i> .” The word “ <i>nadbara</i> ” has many meanings, among them: <i>looked at</i> and <i>was considerate towards</i> some one with in the intention of being <i>kind</i> or <i>reproving</i> or both; (2) considered and appreciated the enormity of some thing. The “ <i>na</i> ” is the pronoun of the speakers in the subjective collective sense of “ <i>us</i> .” Thus, “ <i>undburna</i> ,” here, and Allah knows best, means: (1) (the addressors are petitioning the addressee as if saying) “ <i>listen and pay attention to us</i> ,” (2) (the addressors are pleading the addressee as if saying) “ <i>give us respite</i> (i.e. the speakers).”

Village	قرية	the word “قرية” <i>commonly</i> speaking and Arabic dictionaries refer to the word “قرية”= “village.” However, “in the Qur’an it means a developed <i>urban</i> community, a metropolis. At times the word “قرية”= “village” is used <i>figuratively</i> to denote <i>its people</i> .
Wa’seon	واسع	word “wa’seon” is <i>singular, masculine, subjective noun</i> with multiple meanings: (1) <i>Surrounder</i> of other things and <i>subsuming</i> them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article “the” is prefixed to it, with a capital “T” and the word “was’eon” also with a capital “W,” to make “The Was’eo” then it becomes <i>one</i> of Allah’s most beautiful <i>attributive</i> names, meaning “Furnisher of provision and mercy to everything.”
waffa	وفى	“وفى، من الوفاء و هو الـ” Means paid the full obligations in any way.
wahana	وهن	word “تَهْنُوا” is rooted in “أَوْ صَارَ بِهِ وَهْنًا” وَالْوَهْنُ هُوَ الضَّعْفُ وَ عَدَمُ الْقُدْرَةِ عَلَى بَذْلِ الْجُحْدِ. وَالْوَهْنُ أَيْضًا، كَمَا حَدَّثَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، هُوَ حُبُّ الدُّنْيَا وَ كَرَاهِيَةُ الْمَوْتِ فِي سَبِيلِ اللَّهِ وَهْنٌ أَيْ صَارَ وَهْنًا أَوْ وَاهِنًا أَيْ ضَعِيفٌ لَا يَقْوَى عَلَى بَذْلِ الْجُحْدِ. لِذَلِكَ وَهْنٌ وَ وَهْنٌ كُلُّ وَاحِدَةٍ تَوْصِلُ الْمَعْنَى ذَاتَهُ. أَنْظِرِ الْهَادِيَ Therefore, the word “تَهْنُوا” <i>linguistically</i> has several meanings, <i>relevant</i> to us here are: “(1) weaken not you. (2) You love not the world and have a dislike for death in the cause of Allah’s cause.” In English there is no way to express the word “تَهْنُوا” in one word per se. Hence, “تَهْنُوا” is best rendered, in my opinion as indicated above.
Wakeel	وكيل	There is no <i>proper</i> conventionally <i>acceptable</i> English word for “وكيل,” meaning: (1) Allah, when preceded by the article “The,” i.e. <i>The Custodian</i> ; (2) the custodian, the one that <i>has or takes or is given charge of some thing to care-take of</i> . The solicitor is a <i>legal representative, who really practices Law</i> , and <i>generally stays within its confines</i> , on behalf of some one; (3) the <i>deputy (political representative)</i> of some one who takes <i>full responsibility</i> on behalf of the one who deputizes; (4) the <i>keeper of the affairs of some one</i> else. Thus, perhaps “custodian,” is the best to really depict what the real sense of a “Wakeel” is or should be.
wasilah	وصيله	“wasilah”= “وصيلة” means the <i>she-sheep who gave seven or ten consecutive births</i> . When the she-sheep gives it seventh birth they look at the offspring, if a male and a female then the male is not slain because of her sister. Also, the women do not drink its milk. And they let her loose.
		An Arabic word that has two <i>distinct</i> meanings: (1) long lasting torture and (2) a valley in the Hell Fire that melts anything and everything that falls into it due to its <i>intense</i> heat.
Wretched	بنس	at tense meaning wretched.
Yadhunnoon	يظنون	An Arabic word made up of two parts, <i>yadhun</i> =verb and <i>noon</i> =pronoun for the plural they or them. The verb <i>yadbunn</i> is the present tense of <i>dhanna</i> . The noun is <i>dhann</i> . Thus, <i>dhann</i> has <i>many</i> meanings, including <i>contradictory</i> ones. Among such meanings are: (1) be of the opinion of, (2) suspected, (3) assumed, (4) presumed, (5) perceived, (6) reached conclusion on the basis of slender evidence, (7) imagined (8) <i>is absolutely certain</i> . Thus, in this <i>Ayah</i> , it is used in the 8 th sense listed. Some <i>dhann</i> is <i>highly disgraced</i> in The Noble Qur’an: “O ye who believed shun some <i>dhann</i> (suspicion), verily some <i>dhann</i> is sin.” (S 49:12).
yagbulla		word “يَغْلُ” the present tense of the word “غَلَّ”=“ghalla,” which has <i>many</i> meanings: (1) stool from the war booty <i>before</i> it is distributed; (2) forced penetration (such as nail into wood); (3) a thing taken and hidden in a personal pocket; (4) shackled the hands or the feet; (5) became stingy; (6) yield of the crop; (7) has rancor in his/her heart; (8) the camel did not have enough to drink; (9) extreme thirst; (10) heart burn
Yaghullo, Ghalla	غل، يغل	word “يَغْلُ” the present tense of the word “غَلَّ”=“ghalla,” which has <i>many</i> meanings: (1) stool from the war booty <i>before</i> it is distributed; (2) forced penetration (such as nail into wood); (3) a thing taken and hidden in a personal pocket; (4) shackled the hands or the feet; (5) became stingy; (6) yield of the crop; (7) has rancor in his/her heart; (8) the camel did not have enough to drink; (9) extreme thirst; (10) heart burn.

<i>yajhaloon</i>	يجهلون	Arabic word “يجهلون” is the <i>present tense</i> for the <i>past tense</i> of “جهل”. The English language does <i>not</i> have a <i>verb</i> for “ignorance” (an <i>adjective</i>). So, we resort to say: “ <i>in a state of ignorance</i> ,” or “ <i>you act as if you are ignorant fools</i> ” instead.
<i>Yakhtasso</i>	يختصّ	word (a) “yakhtasso”=“يختصّ” is <i>different</i> from (b) “يخصّ” (a) is based on “اختصّ” and (b) is based on “خصّ.” Both (a) and (b) mean <i>particularized</i> , <i>not chose</i> or <i>selected</i> , as many tend to say. As a general rule in the Arabic language: the more <i>letters</i> in the basic construction of a word the <i>more meaning that imparts to it</i> .” The Noble Qur’an <i>has</i> the (a) construction and does <i>not</i> have the (b) construction; i.e. perhaps, and Allah knows best, indicating the munificence and bounty of Allah. On that basis, there is no English equivalent for the (a) “yakhtasso”=“يختصّ” <i>per se</i> ; and the best that could be achieved is the (b) construction. Hence, we have a need for <i>transliterating</i> (a), above.
<i>yalmizona</i>	يلمز	<i>who: privately slander, or find fault with (with others) in subtle ways, or blink the eye to malign others.</i>
<i>yarshodoon</i>	يرشدون	word “رشد” means: (1) <i>maturity</i> , i.e. reaching the age of say 16-18 and above, (2) <i>recognition of good and bad, right and wrong</i> , (3) <i>constant adherence to what is right</i> , (4) <i>cognizance of the consequences of any given situation and avoidance of the undesirable results</i> . Thus, “رشد” in summary: <i>discernment at maturity and strict adherence to what is right</i> .
<i>yasdefoon</i>	يصدفون	y shunt their selves, as shunt is a <i>transitive verb</i> .
<i>Yataqoon</i>		y, in the <i>future tense</i> , <i>plural</i> , <i>masculine</i> , see above.
<i>yestajeebo</i>	يستجيب	e Arabic word “yastajeebo”=“يستجيب” means <i>positively respond</i> , i.e. <i>not only respond but actualized</i> what is requested or complied with what was requested.
<i>youdhaberoona</i>	يظاهرون	word “youdhaberoona”=“يظاهرون” has <i>several</i> meanings. However, in <i>this</i> context it is associated with “الظهار,” which was the <i>pre-Islamic</i> Arab way of <i>divorcing</i> their wives, by a person saying to his wife: “ <i>you are upon me like my mother’s back</i> .” That is because the “back” is considered as the place of “riding.” When a man is having <i>sexual relation with his wife</i> , it is as if he is “riding over her.” Thus, the “back” is a lofty <i>metonymy (indirect declaration of intent)</i> with respect to “ <i>having sexual intercourse</i> .” Hence, once a person expresses “الظهار” to his wife, then that means it is a <i>full divorce</i> . When <i>Islam was established</i> “الظهار” was <i>prohibited</i> . See اللسان.
<i>youmetokum</i>	يميتكم	word “يميتكم” is made up of <i>two</i> parts, the <i>present tense</i> (a) “يميت” and (b) the pronoun “كم.” Part (a) is based on the <i>transitive verb</i> “amata” “أَمَاتَ,” i.e. <i>requiring a direct object</i> . The closest English for “أَمَاتَ” is “ <i>deaden</i> .” And “deaden” comes in (1) <i>transitive</i> sense, means: to render less intense, sensitive, or vigorous; or to make soundproof; or to make less colorful or brilliant, i.e. <i>not</i> what we needed for our purpose. And (2) “deaden” in the <i>intransitive</i> sense means: <i>to become dead</i> or to lose vigor, brilliance, or liveliness, so <i>one</i> sense (lose liveliness) what is exactly <i>needed</i> for our purpose, <i>but it is in the transitive sense</i> Therefore, the only way, it seems, is to <i>transliterate</i> “يميتكم” is to say: <i>causes natural death</i> , or make you die, i.e. Allah does. Other expressions, such as: “ <i>kill you</i> ,” or “ <i>deal you death</i> ,” etc. <i>all</i> these are <i>not</i> good enough for this purpose of “يميت”
<i>Yougeemona</i>	يقبّر	word “أقام” in “يقيمون” has <i>several</i> meanings, but <i>relevant</i> to the Prayer are <i>two</i> distinct but <i>supportive</i> of each other. But first what is the meaning of : “أقام” linguistically means: أدام، بمعنى أبقي أو استمرّ على دوام والدوام هو الحضور في زمان و مكان معين، معروف ، لدى الحاضر مسبقا “يقيمون” means they: (1) <i>Maintain</i> , in the sense of <i>continuedness and keep up of all the prescribed obligations</i> , as in this <i>Ayah</i> (S2: 3). Also “أقام” has another “sharey’ah” <i>prescribed</i> meaning of: (2) <i>called or upped to perform</i> the Prayer itself, as in the <i>Ayah</i> : “And when you ^s were in them, then you ^s upped for them (<i>the second call for</i>) the Prayer,” (S4: 102). Note: <i>Prayer and how to be done was established and reveled</i> by Allah. Hence people do <i>not</i> <i>establish</i> Prayer they <i>only maintain and perform</i> it.
<i>Yougenoon</i>	يقنون	word is made up of two parts: (1) “Youqen” and (2) the pronoun “noon.” “Youqen” is singular, masculine <i>present tense</i> , for having absolute certainty. The pronoun

		"noon" is for they.
<i>youthkeeno</i>	يُثخن و أثخن	word "يُثخن" the present tense of "أثخن" which means became thick, heavy, dense, or firm. And the word "أثخن" linguistically means prevailed and subdued. And "أثخن" also means exaggerated in wounding the enemy. And "أثخنه" means weakened him. And "أثخن في الأرض" means got a hold of it, prevailed and became the master over its territory. And in Hadeeth Aagysba: "لم أنشبها حتى أثخن عليها أي بالغت في جوابها و أفحمتها." means I exaggerated in my response to her until I confounded her. Thus, literally means got a hold of it, prevailed and became the master over its territory. At-Tabary, a noted Imam in the Tafseer of The Qur'an say for "أثخن" means prevail or gain mastery. Thus, this Ayah does not say "يُثخن في القتل" but says "يُثخن في الأرض." That is got a hold of it, prevailed and became the master over its territory Therefore, and Allah knows best "يُثخن في الأرض." Must be taken for its linguistic implication and not necessarily to mean "يُثخن في القتل." However, many of the books of Tafseer say that "يُثخن" means exaggerate in the killing of the polytheists. Thus, "أثخن" could mean take hold of, prevail and continue to have mastery over the territory.
<i>youzakkey</i>	يُزكي	word "يُزكي" in "يُزكّيه" means had all the impurities removed from (exculpated) him as well as swelled. See الراغب.
<i>Zakah</i>	زكاة	definition of <i>az-Zakah</i> is: definitively blessed augmentation prescribed as a specific percentage of particular personal wealth of a specific time frame. The <i>az-Zakah</i> is to "cleans" the wealth it is paid on its behalf. Thus, once such "wealth" is "cleansed" by giving out the <i>az-Zakah</i> then <i>az-Zakah</i> will blessedly augment="swell" such wealth. As the <i>az-Zakah</i> is "Allah's possession"="مال الله." In this respect Allah says: "And you give them from Allah's wealth which He gave you." (S 24:33). Whereas the charity is from the personal wealth="أموالكم." There are many Ayat in this respect, among them, Allah says: "Verily you will be assuredly essayed in your riches and your selves." (S 3: 186). s, the word, "swell" is in the sense of to cause to increase in volume, size, number, degree, or intensity. Obviously the rather small "Zakah" portion of any possession belongs to Allah and not the possessor of that possession entrusted with such a portion. So, the possessor must expend that small "Zakah" portion as soon as possible in the ways of the "Zakah" as prescribed in The Qur'an, (S 2:177), as not do that will inevitably impart disastrous consequences on the possessions themselves. But such expenditure will bless the remaining much greater portion and more than make up for the expended 2.5%, once the remaining greater portion is invested, as it should and must. For example with respect to monetary wealth, only 2.5% of such wealth which remained with the possessor for one whole year as surplus to all his needs. Thus, when this 2.5% is properly expended as they should be, such expenditure will not only "purge" the entire possession, but will simultaneously swell (augment, raise) the lot or status of the possessor.
<i>Zar-a',</i>	زرع	rooted in the word "zara-a'," Past tense; 'yez-ra-a'o' the future tense (for him); 'a-zra-a'oon,' future tense (for you make) the "zar-a'" 'taz-zare-a'onaho' future tense (for you make it) "zar-a'." "az-zare-a'oon," nouns, (for makers of the) "zar-a'." Therefore "zar'a" means: green standing crop, just before harvesting, or the vegetation after sprouting.

بسم الله الرحمن الرحيم
An Epilogue

Since post Summer of 2002 until today, Monday 27th of July 2009, I have been and continue to be relentless regarding finding some one to *critique* or *participate* in what I call: “The Textual Translation of The Qur’an The Supreme”! As to the *critiquing*, the result is *absolute zero*! As to the *participating*, only a single friend, who was with me all along until I finished the *first* undertaking! And a second friend showed some *intense interest* and voiced some corrective and very important suggestions here and there. Clearly to bring the translation to its present state, I had to make *multiple revisions*, *many innovations* and *technical refinements*! I do not claim that this product is perfect by any stretch of imagination! But since so far I could not find any one to *critique* or *participate* (save the two friends already mentioned) I am publishing this latest revision, Revision 5.0 with the anticipation that I shall improve on it *subsequently*, either through my own observation or comments by others, as might materialize post such publication, Allah willing!

Clearly the *Lexicon* attached to this *Translation* needs a *revisit* and a *revision*! I hope to undertake in the near future, Allah willing.

The Translator,
Abdulaziz Fahad AlMubarak
Al-Khobar, Saudi Arabia
31/01/2008
Monday 27/07/2009